THE BOOKE OF COMMON PRAYER, and Administration of the Sacraments,

And other Rites and Ceremonies of the Church of ENGLAND.

DUBLIN,
Printed by the Society of Stationers, Printers to the Kings Most Excellent Maiestie,
Anno M. DC. XXXVij.

The Contents of this Booke.

1 THe Table & Kalender for Pſalmes and Leſſons, with neceſſary rules appertayning to the ſame.
2 The Table for the order of Pſalmes to be ſayd at Morning and Euening Prayer.
3 An Almanacke.
4 An Act for the Vniformity of Common prayer.
5 A Proclamation for the authorizing of the ſame.
6 A Preface.
7 Of Ceremonies, why ſome be aboliſhed, and ſome retayned.
8 The Order how the Pſalter is appointed to be read.
9 The order how the reſt of holy Scripture is appointed to be read.
10 Proper Pſalmes and Leſſons at Morning and Euening prayer for Sundayes, and certaine Feaſts and dayes.
11 The order for Morning and Euening prayer throughout the yeare.
12 The Letany.
13 The Collects, Epiſtles and Goſpels, to be vſed at the Miniſtration of the holy Communion throughout the yeare.
14 The order of the Miniſtration of the holy Communion.
15 Baptiſme both Publike and priuate.
16 Confirmation, where alſo is a Catechiſme for children.
17 Matrimony.
18 Viſitation of the ſicke.
19 The Communion of the ſicke.
20 Buriall.
21 The thankſgiving of women after child-birth.
22 A commination againſt ſinners, with certaine prayers to be vſed divers times in the yeare.
23 The Pſalmes for Morning and Evening prayer according to the dayes of the Moneth.
24 The forme and manner of making and conſecrating of Biſhops, Prieſts, and Deacons.

Ianuary hath xxxj. dayes.

Sun. riseth 7. mi. 12
falleth houre 4. mi. 48

				Psalmes.	Morning prayer. i. Lesson.	Morning prayer. ii. Lesso.	Euening prayer. i. Lesson	Euening prayer. ii. Less.
1	A	Kalend.	Circumcis.		Gene. 17.	Rom. 2	Deut. 10.	Colos. 1.
2	b	4 No.			Genes. 1.	Matt. 1	Genes. 2.	Roman. 1
3	c	3 No.			3	2	4	2
4	d	Pzid. No.			5	3	6	3
5	e	Nonas.			7	4	8	4
6	f	8 Id.	Epiphany.		Esay. 9	Luke 3	Esay 40.	John. 2
7	g	7 Id.			Genes. 9	Matth. 5	Gene. 12	Rom. 5
8	A	6 Id.	Lucian.		13	6	14	6
9	b	5 Id.			15	7	16	7
10	c	4 Id.			17	8	18	8
11	d	3 Id.			19	9	20	9
12	e	Pzid. Id.	Sol in Aqua		21	10	22	10
13	f	Idus.	Hilarii.		23	11	24	11
14	g	19 kl.	Februarii.		25	12	26	12
15	A	18 kl.			27	13	28	13
16	b	17 kl.			29	14	30	14
17	c	16 kl.			31	15	32	15
18	d	15 kl.	Pzisca.		33	16	34	16
19	e	14 kl.			35	17.	37	1. Coz. 1
20	f	13 kl.	Fabian.		38	18	39	2
21	g	12 kl.	Agnes.		40	19	41	3
22	A	11 kl.	Vincent.		42	20	43	4
23	b	10 kl.			44	21	45	5
24	c	9 kl.			46	22	47	6
25	d	8 kl.	Con. Paul.		Wised. 5	Act. 22	Wised. 6	Act. 26
26	e	7 kl.			Gen. 48.	Matt. 23.	Genes. 49	1. Coz 7
27	f	6 kl.			50	24	Exod. 1.	8
28	g	5 kl.			Exod. 2	25	3	9
29	A	4 kl.			4	26	5	10
30	b	3 kl.			7	27	8	11
31	c	Pzid. kl.			9	28	10	12

February hath xxviij. dayes.

Sun { riseth / falleth } hour { 7.mi.12. / 4.mi.48. }

				Psalmes:	Morning prayer. 1. Lesson	Morning prayer. ii. Lesso.	Euenin prayer. 1. Lesson	Euenin prayer. ii. Lesso.
1	d	Kalend.	Fast.		Gen. xi	Marke i.	Gen. xii	i. Cor. 13
2	e	iiii no.	Pur. of Mary		Exod. ix	ii	Exod. xi	xiiii
3	f	iii no.	Blasii.		Gen. xiii.	iii	Gen. 14	xv
4	g	prid. no			xv	iiii	xvi	xvi
5	A	Nonas.	Agathe		xvii	v	xviii	2. Cozin. i
6	b	viii id.			xix	vi	20	ii
7	c	vii id.			xxi	vii	22	iii
8	d	vi id.			xxiii	viii	24	iiii
9	e	v id.			xxiiii	9	23	v
10	f	iiii id.			xxxiiii	x	Leuit. 18	vi
11	g	iii id.		Sol in Piscis	Leuit. 19	xi	20	vii
12	A	prid. id.			26	xii	Num. xi.	viii
13	b	Idus.	Marth		Num. 12.	xiii	xiii	ix
14	c	xvi kl	Valentine		xiiii.	xiiii	xvi	x
15	d	xv kl			xvii	xv	xx	xi
16	e	xiiii kl			xxi	xvi	22	xii
17	f	xiii kl.			xxiii	Luk di. i.	24	xiii
18	g	xii kl.			xxv	di. i	27	Galat. i.
19	A	xi kl.			30	ii	31	ii
20	b	x kl			32	iii	35	iii
21	c	ix kl.			36	iiii	Deut. i	iiii
22	d	viii kl.	Fast.		Deut. 2	v	3	v
23	e	vii kl.	S. Matthias.		4	vi	5	vi
24	f	vi kl.			Wisd. 19	vii	Eccles. i	Ephes. i.
25	g	v kl.			Deut. 6	viii	Deut. vii	ii
26	A	iiii kl			viii	ix	9	iii
27	b	iii kl.			10	x	xi	iiii
28	c	prid. kl			12	xi	xv	v

Sun { riseth 6 mi. 18. / Kalleth } houre { 5. mi. 42.

Psalmes.				Morning prayer. i. Lesson	Morning prayer. ii. Lesso.	Euening prayer. i. Lesson	Euening prayer. ii. Lesso.
1	d	Kalend.	Dauid	Deu. 16	Luke 2	Deu. 18	Ephes. 6
2	e	6 No.	Chad bish.	18	13	xix	Phil. i
3	f	5 No.		20	14	xxij	ij
4	g	4 No.		22	15	xxiiii	iij
5	A	3 No.		25	16	xxvi	iiij
6	b	pꝛid. No		27	17	xxviii	Coloss. i
7	c	Nonas.	Perpetue	29	18	xxx	ij
8	d	8		31	19	xxxii	iij
9	e	7 id.		33	20	xxxiiii	iiij
10	f	6 id.		Iosu. i.	21	Iosu. ij	i. Thes. i
11	g	5 id.	Equinoctiũ	3	22	iiij	ij
12	A	4 id.	Gꝛegoꝛy.	5	23	v	iij
13	b	3 id.	Sol in Aries	7	24	vi	ij ij
14	c	pꝛid. Id.		9	John i.	x	v
15	d	Idus.		23	2	xxiiii	ij. The. i
16	e	17 kl.	Apꝛilis	Judg. i.	3	Iugd. ij	ij
17	f	16 kl.	S. Patricke.	3	4	iiij	iij
18	g	15 kl.	Edward	5	5	vi	i. Tim. i
19	A	14 kl.		7	6	vij	ij. iij.
20	b	13 kl.		9	7	x	iiij
21	c	12 kl.	Benedict	xi	8	xij	v
22	d	11 kl.		xiij	9	xiiij	vj
23	e	10 kl.		xv	10	xvi	ij. Tim. i
24	f	9 kl.	Fast	xvij	11	xviij	ij
25	g	8 kl.	An. of May	Eccl. 7	12	Eccl. 3	iij
26	A	7 kl.		Jud. 29	13	Judg. xx	iiij
27	b	6 kl.	In R. Char.	xxi	14	Ruth. i	Titus i.
28	c	5 kl.		Ruth. ij	15	iij	ij. iij.
29	d	4 kl.		iiij	16	i. Sa. i.	Philem.
30	e	3 kl.		i. Sa. ij	17	iij	Hebꝛ. i
31	f	pꝛid kl.		iiij	18	v	ij

Aprill hath xxx. dayes.

Sun. ☉ riseth. houre. v.mi.15
☾ falleth. vi.mi.45

				Morning prayer. i. Lesson	ii. Lesson	Euening prayer. i. Lesson	ii. Lesson
Psalmes.							
1	g	Kalend.		i. Sa. 6	John. 19	i. Sa. 7.	Heb. iii
2	A	iiii no.		viii	xx	9	iiii
3	b	iii no.	Richard.	x	xxi	11	v
4	c	pxid. no	Ambros.	xii	Acts i.	13	vi
5	d	Nonas.		xiiii	ii	15	vii
6	e	viii id.		xvi	iii	17	viii
7	f	vii id.		xviii	iiii	19	ix
8	g	vi id.		xx	v	21	x
9	A	v id.		xxii	vi	23	xi
10	b	iiii id		xxiiii	vii	25	xii
11	c	iii id.	Sol in Taur.	xxvi	viii	27	xiii
12	d	pxid. id		xxviii	ix	29	Iam. i
13	e	Idus.	Matt.	30	x	31	ii
14	f	18 kl.		ii. Sa. i	xi	ii. Sa. 2	iii
15	g	17 kl.		iii	xii	4	iiii
16	A	16 kl.		v	xiii	6	v
17	b	15 kl.		vii	xiiii	8	i. Pet. i
18	c	xiiii kl		ix	xv	10	ii
19	d	xiii kl.	Alphey.	xi	xvi	xii	iii
20	e	xii kl.		xiii	xvii	xiiii	iiii
21	f	xi kl.		xv	xviii	xvi	v
22	g	x kl.		xvii	xix	xviii	ii. Pet. i
23	A	ix kl.	S. George.	xix	xx	xx	ii
24	b	viii kl.		xxi	xxi	xxii	iii
25	c	vii kl.	Marke Euan	Eccle. 4	xxii	Eccle. 5	i. Joh. i.
26	d	vi kl.		ii. Sa. 23	xxiii	ii. Sa. 24	ii
27	e	v kl.		i. king. i	xxiiii	i kin. 2	iii
28	f	iiii kl.		iii	xxv	iiii	iiii
29	g	iii kl.		v	xxvi	vi	v
30	A	pxid. kl.		vii	xxvii	viii	2. 3. Joh

Sun { riseth 4 mi. 36. / falleth houre 7. mi. 24.

Pſalmes				Morning Prayer. i. Leſſon	Morning Prayer. ii. Leſſo.	Euening Prayer. i. Leſſon	Euening Prayer. ii. Leſſo.
1	b	Kalend.	Phil. & Iaco.	Eccl. 7.	Acts vii	Eccleſ. 9	Jude.
2	c	6 no.		1. Ki. 9	xxviii	1. king. x.	Rom. i.
3	d	5 no.	Inuent. of	xi	Matt. i.	12	2
4	e	4 no.	the Croſſe.	xiii	ii	14	3
5	f	3 no.		xv	iii	16	4
6	g	pꝛid. no	Iohn Pozt.	xvii	iiii	18	5
7	A	Nonas.		xix	v	20	6
8	b	8 id.		xxi	vi	22	7
9	c	7 id.		2. Kin. i	vii	2. king. 2	8
10	d	6 id.		iii	viii	4	9
11	e	5 id.		v	ix	6	10
12	f	4 id.	Sol in Gem.	vii	x	8	11
13	g	3 id.		ix	xi	10	12
14	A	pꝛid. id		xi	xii	12	13
15	b	Idos.	Iunii.	xiii	xiii	14	14
16	c	19 kl.		xv	xiiii	16	15
17	d	18 kl.		xvii	xv	18	16
18	e	17 kl.		xix	xvi	20	1. Coz. i.
19	f	16 kl.	Dunſtun.	xxi	xvii	22	2
20	g	15 kl.		xxiii	xviii	24	3
21	A	14 kl.		xxv	xix	Ezra ii.	4
22	b	13 kl.		Ezra. 3	xx	4	5
23	c	12 kl.		v	xxi	6	6
24	d	11 kl.		vii	xxii	9	7
25	e	10 kl.		Neh. i.	xxiii	Nehe. ii.	8
26	f	9 kl.	Augustin.	iiii	xxiiii	5	9
27	g	8 kl.		vi	xxv	8	10
28	A	7 kl.		ix	xxvi	10	11
29	b	6 kl.		xiii	xxvii	Heſt. i.	12
30	c	5 kl.		Heſt. ii	xxviii	3	13
31	d	pꝛid kl		iiii.	Mark. i	5	14

Sonne { riseth / falleth } hour { 3.mi.34 / 8.mi.26 }

Psalmes

Morning prayer. i. Lesson. ii. Lesso.

Euening prayer. i. Lesson. ii. Lesso.

1	e	Kalend.		Hest.vi	Mar.ii	Hest.7.	i.Coz.xv.
2	f	iiii no.		viii	iii	9	xvi
3	g	iii no.	Nichomed.	Iob. i.	iiii	Iob. ii	ii. Coz.i.
4	A	pꝛid.no		iii	v	iiii	ii
5	b	Nonas	Bonifacs.	v	vi	vi	iii
6	c	viii id.		vii	vii	viii	iiii
7	d	vii id.		ix	viii	x	v
8	e	vi id.		xi	9	xii	vi
9	f	v id.		xiii	10	xiiii	vii
10	g	iiii id.		xv	xi	xvi	viii
11	A	iii id.	Barna. Ap.	Eccle x	Act 14	Ecc.xii	Acts xv
12	b	pꝛid. id	Sol in Canc.	Iob.17	Ma.12	Iob xix	ii.Coz.9.
13	c	Idus.	Solstit. æsti.	xx (18	xiii	xxi	x
14	d	18 kl.	Iulii.	xxii	xiiii	xxiii	xi
15	e	17 kl.		24. 25	xv	26. 27.	xii
16	f	16 kl.		28	xvi	29	xiii
17	g	xv kl.		30	Luke i	31	Galat.i.
18	A	xiiii kl.		32	ii	33	ii
19	b	xiii kl.		34	iii	35	iii
20	c	xii kl.	Edward.	36	iiii	37	iiii
21	d	xi kl.		38	v	39	v
22	e	x kl.		40	vi	xli	vi
23	f	ix kl.	Fast.	42	vii	Pꝛou.i.	Ephes.i.
24	g	viii kl.	Iohn Baptist	Mal.3	Mat. 3	Mal. 4	Mat. 14
25	A	vii kl.		Pꝛou.ii	Luk. 8	Pꝛo. iii	Ephes.ii
26	b	vi kl.		iiii	9	v	iii
27	c	v kl.		vi	10	vii	iiii
28	d	iiii kl.	Fast	viii	11	9	v
29	e	iii kl.	Peter Apost.	Ecc.xv	Acts 3	Ecc.19	Acts iiii
30	f	pꝛid.kl.		Pꝛou. x.	Luk.12	Pꝛo. xi	Ephes.vi

Iuly hath xxxi. dayes.

Sun riseth houre 4. mi. 48
Sun falleth houre 7. mi. 12

				Psalmes.	Morning prayer. i. Lesson	Morning prayer. ii. Lesso.	Euening prayer. i. Lesson	Euening prayer. ii. Less.
1	g	Kalend.		Visit. of M.	Pro. xii	Luk. 13	pro xiii	Phil. i
2	A	6	No.		16	14	xv	ii
3	b	5	No.	Martin.	18	15	xvii	iii
4	c	4	No.		20	16	xix	iiii
5	d	3	No.		22	17	xxi	Colos. i
6	e	Prid.	No.	Dog dayes	24	18	xxiii	ii
7	f	Nonas.		begin.	26	19	xxv	iii
8	g	8	Id.		28	20	xxvii	iiii
9	A	7	Id.		28	21	xxix	i. Thi.
10	b	6	Id.		31	22	Eccle. i	ii
11	c	5	Id.		Eccl. 2	23	iii	iii
12	d	4	Id.	Sol in Leo.	4	24	v	iiii
13	e	3	Id.		6	John i	vii	v
14	f	Prid.	Id.		8	ii	ix	ii. Th. i
15	g	Idus		Swithin.	10	iii	xi	ii
16	A	17	kl.	August.	12	iiii	Jere. i.	iii
17	b	16	kl.		Jere. ii	v	iii	i. Ti. i.
18	c	15	kl.		iiii	vi	v	ii. iii.
19	d	14	kl.		vi	vii	vii	iiii.
20	e	13	kl.	Margaret	viii	viii	ix	v
21	f	12	kl.		10	9	xi	vi
22	g	11	kl.	Magdalen.	12	10	xiii	ii. Ti i
23	A	10	kl.		14	11	xv	i i
24	b	9	kl.	Fast.	16	12	xvii	iii
25	c	8	kl.	Iames Apo.	Ecc. 21	13	Ecc. 29	iiii
26	d	7	kl.	Anne.	Jer. 18	14	Je. xxix	Tit. i.
27	e	6	kl.		20	15	xxi	ii. iii.
28	f	5	kl.		22	16	33	Philem.
29	g	4	kl.		24	17	25	Heb. i.
30	A	3	kl.		26	18	27	ii
31	b	Prid.	kl.		28	19	29	iii

August hath xxxi. dayes.

Sun { riseth / falleth } houre { 4.mi.34 / 7.mi.26 }

Psalmes.				Morning prayer. i. Lesson	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson
1	f	Kalend.	Lammas.	Jer. 33	Joh. 20	Jere. 31	Heb. 4
2	g	iiii no.		32	21	33	v
3	A	iii no.		34	Acts i.	35	vi
4	b	pꝛid. no		36	2	37	vii
5	c	Nonas		38	3	39	viii
6	d	viii id.	Transfigu.	40	4	41	ix
7	e	vii id.	name of Je.	42	5	43	x
8	f	vi id.		44	6	45. 46	xi
9	g	v id.		47	7	48	xii
10	A	iiii id.	Laurence.	49	8	50	xiii
11	b	iii id.		51	9	52	James i.
12	c	pꝛid. id	Sol in Virgo	Lame. i	10	Lam. ii.	ii
13	d	Idus.		3	11	4	iii
14	e	xix kl.	September.	5	12	Ezek. iii.	iiii
15	f	18 kl.		Ezek. 3	13	6	v
16	g	17 kl.		7	14	13	i Peter i
17	A	16 kl.		14	15	18	ii
18	b	15 kl.		33	16	34	iii
19	c	14 kl.		Dan. i.	17	Dan. ii.	iiii
20	d	13 kl.		3	18	4	v
21	e	12 kl.		5	19	6	i. Pet. i
22	f	11 kl.		7	20	8	ii
23	g	10 kl.	Fast	9	21	10	iii
24	A	9 kl.	Barth. Apoſt	Ecc. 25	22	Eccle. 26	i. John i.
25	b	8 kl.		Dan. vi	23	Dan. 12	ii
26	c	7 kl.		13	24	Prou. 30	iii
27	d	6 kl.		Hoſe i.	25	Hoſe. 2. 3	iiii
28	e	5 kl.	Auguſtin.	4	26	5. 6.	v
29	f	4 kl.	Beheading of	7	27	8	2. 3. Joh.
30	g	3 kl.	John.	9	28	10	Jude i.
31	A	pꝛid kl		11	Mark. i	12	Rom. i.

Note, that the xiii. of Daniel touching the hiſtory of Suſana is to be read vnto these wordes (And King Aſtyages, &c)

Sun { riseth / falleth } { houre / houre } { 5. mi. 36. / 6. mi. 24. }

Psalmes.					Morning prayer. i. Lesson	Morning prayer. ii. Lesso	Euening prayers. i. Lesson	Euening prayers. ii. Lesso.
1	f	Kalend.	Giles.		Mal. 1 3	Mat. ii	Mal. 1 4	Rom. ii
2	g	iiii no.			Joel. i	iii	Joel. ii	iii
3	A	iii no.			iii	iiii	Amos i	iiii
4	b	pꝛid. no			Amo. ii	v	iii	v
5	c	Nonas.	Dog dayes		iiii	vi	v	vi
6	d	viii id.	end		v	vii	vii	vii
7	e	vii id.	Enurt. bish		vi	viii	ix	viii
8	f	vi id	nat. of Ma.		Abad. i	9	Jonah i	ix
9	g	v id			Ja. 2, 3.	x	iiii	x
10	A	iiii id			Mich. i	xi	Mich. ii	xi
11	b	iii id			iii	xii	iiii	xii
12	c	pꝛid. id	Sol in Libra.		v	xiii	vi	xiii
13	d	Idus.			vii	xiiii	Nahu. i	xiiii
14	e	xviiikl	Holy Croſſ.		Nah. ii	xv	iii	xv
15	f	xvii kl.	Æquinoct.		Abac. i	xvi	Abacu. ii	xvi
16	g	xvi kl	Autumnal.		iii	xvii	Zeph. i	i. Coz. i.
17	A	xv kl	Lambert.		Zep. ii	xviii	iii	ii
18	b	xiiii kl			Agge i	xix	Agge. ii	iii
19	c	xiii kl.			Zach. i	xx	Zac. 2, 3	iiii
20	d	xii kl.	Faſt.		iiii. v.	xxi	vi	v
21	e	xi kl.	S. Matthew.		Ecc. 35	xxii	Eccle. 38	vi
22	f	x kl			Zach 7	xxiii	Zach. 8	vii
23	g	ix kl.			9	xxiiii	x	viii
24	A	viii kl.			xi	xxv	xii	ix
25	b	vii kl.			xiii	xxvi	xiiii	x
26	c	vi kl.	Cyprian.		Mal. i.	xxvii	Mala. ii	xi
27	d	v kl.			iii.	xxviii	iiii	xii
28	e	iiii kl			Tob. i.	Mar. i	Tob. ii	xiii
29	f	iii kl.	S. Michael.		Ecc 39	ii	Eccl. 44	xiiii
30	g	pꝛid. kl	Hieron.		Tob 3	iii	Tob. iiii	xv

October hath xxxj. dayes.

Sun { riseth / kalleth } houre { 6.mi.25 / 6.mi.22 }

				Psalmes.	Morning prayer. i. Lesson	Morning prayer. ii. Lesso.	Euening prayer. i. Lesson	Euening prayer. ii. Lesso
1	A	Kalend.	Remig.	¶	Mar.4	Iosu.xx		i.Co.16
2	b	vi No.		Tob.7.	v	xxi.	Tob. x	ii.Cor.i
3	c	v No.		ix	vi			ii
4	d	iiii no.		xi	vii	xii		iii
5	e	iii No.		xiii	viii	xiiii		iiii
6	f	pꝛid.no	Faith.	Iudi. i.	9	Iudi.ii		v
7	g	Nonas.		iii	10	iiii		vi
8	A	viii id.		v	11	vi		vii
9	b	vii id.	Denis.	vii	12	viii		viii
10	c	vi id.		9	13	x		ix
11	d	v id.		11	14	xii		x
12	e	iiii id.	Sol in Scorp	13	15	xiiii		xi
13	f	iii id.	Edward.	xv	16	xvi		xii
14	g	pꝛid. id		Wil. i.	Lu.d i.	Wil. ii		xiii
15	A	Idus.		iii	di.i.	iiii		Gal. i.
16	b	xvii kl	Nonemb.	v	ii	vi		ii
17	c	xvi kl.	Etheldred.	vii	iii	viii		iii
18	d	xv kl.	Luke Euang	Eccu.li	iiii	Iob.i		iiii
19	e	xiiii kl		Wil. 9	v	Wil. x		v
20	f	xiii kl.		xi	vi	xii		vi
21	g	xii kl.		xiii	vii	xiiii		Ephe. i
22	A	xi kl.		xv	viii	xvi		ii
23	b	x kl.		xvii	9	xviii		iii
24	c	ix kl		xix	10	Eccle.i		iiii
25	d	viii kl.	Crispin.	Eccl ii.	11	iii		v
26	e	vii kl.		iiii	12	v		vi
27	f	vi kl.	Fast	vi (25	xiii	vii		Phil. i
28	g	v kl.	Simon & Iu.	Iob.24	xiiii	Iob. 42		ii
29	A	iiii kl.		Eccl.8.	xv	Eccl. 9		iii
30	b	iii kl.		x	xvi	xi		iiii
31	c	pꝛid kl.	Fast	xii	xvii	xiii		Colol.i

Note that the 6 of Exodus is to be read the first of October at Morning prayer, vnto these words, These be the heads, &c.

Nouember hath xxx. dayes

Sun { riseth. / falleth } houre { 7.mi.12 / 4.mi.48 }

Psalmes.

				Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson	Euening prayer. ii. Lesson
1	d	Kalend.	All Saints.	Wisd. 4	heb. xi. xii	Wisd. v	Reu xix
2	e	iiii no.		Eccles. 14	Luke 18	Eccle. xv	Coloss. ii
3	f	iii no.		xvi	xix	xvii	iii
4	g	pꝛid. no		xviii	xx	xix	iiii
5	A	Nonas.	Papist conf.	xx	xxi	xxi	i. Thes. i
6	b	viii id.	Leonard.	xxii	xxii	xiii	ii
7	c	vii id.		xxiiii	xxiii	xxv	iii
8	d	vi id.		xxvii	xxiiii	xxviii	iiii
9	e	v id.		xxix	John i	xxx	v
10	f	iiii id		xxxi	ii	xxxii	ii. The. i
11	g	iii id.	S. Martin	34	iii	xxxiiii	ii
12	A	pꝛid. id	Sol in Sagi.	35	iiii	xxxvi	iii
13	b	Idus.	Byte	37	v	xxxviii	i. Tim. i
14	c	18 kl.	Decembꝛis	39	vi	xl	ii. iii.
15	d	17 kl.	Machut.	xli.	vii	xlii	iiii
16	e	16 kl.		xliii	viii	xliiii	v
17	f	15 kl.	Hugh bish.	xlv	ix	xlvi	vi
18	g	xiiii kl		xlvii	x	xlviii	ii. Tim. i
19	A	xiii kl.		xlix	xi	50	ii
20	b	xii kl.	Edm. king	li	xii	Baruc. i	iii
21	c	xi kl.		Baruc. ii	xiii	iii	iiii
22	d	x kl.	Cicilie	4	xiiii	v	Titus i.
23	e	ix kl.	Clement.	6	xv	Esay i.	ii. iii.
24	f	viii kl.		Esay ii	xvi	iii	Philem.
25	g	vii kl.	Katherine.	4	xvii	v	Hebꝛ. i.
26	A	vi kl.		6	xviii	vii	ii
27	b	v kl.		8	xix	ix	iii
28	c	iiii kl.		x	xx	xi	iiii
29	d	iii kl.	Fast	xii	xxi	xiii	v
30	e	pꝛid. kl	Andrew Ap	Pꝛou. xx	Ac. i.	Pꝛo. xxi.	vi

Note that the beginning of the xxvi Chapter of Ecclesiasticus (vnto) But when one is. &c. must be read with the xxv. Chapter.

Note that the 46. Chap. of Ecclesiasticus is to be read vnto these wordes, After this he told.

December hath xxxj. dayes.

Sun { riseth 7 houre 7 mi. 12.
{ falleth 4 houre 4 mi. 48.

Pſalmes.				Morning prayer. i. Leſſon	Morning prayer. ii. Leſſo.	Euening prayer. i. Leſſon	Euening prayer. ii. Leſſo.
1	f	Kalend.		Eſa 14	Acts 2	Eſa. 15	Hebr. 7
2	g	4 No		16	3	26	8
3	A	3 No.		18	4	19	9
4	b	pꝛid. No		20. 21.	5	22	10
5	c	Nonas.		23	6	24	11
6	d	8 id.	Nicho. biſh.	25	di. 7	26	12
7	e	7 id.		27	di. 7	28	13
8	f	6 id.	Con. of Ma.	29	8	30	Jame. 1
9	g	5 id.		31	9	32	2
10	A	4 id.	Sol in Capr.	33	10	34	3
11	b	3 id.		35	11	36	4
12	c	pꝛid. Id.		37	12	38	5
13	d	Idus.	Lucie:	39	13	40	i. Pet. i
14	e	19 kl.	Januarii.	41	14	42	2
15	f	18 kl.		43	15	44	3
16	g	17 kl.	O ſapientia	45	16	46	4
17	A	16 kl.		47	17	48	5
18	b	15 kl.		49	18	50	ii. Pet. i
19	c	14 kl.		51	19	52	2
20	d	13 kl.	Faſt	53	20	54	3
21	e	12 kl.	S. Thomas.	Pꝛo. 23	21	Pꝛo. 24	i. John. i
22	f	11 kl.		Eſa. 55	22	Eſa. 56	2
23	g	10 kl.		57	23	58	3
24	A	9 kl.	Faſt	59	24	60	4
25	b	8 kl.	Chriſtmas	Eſa 40	Luke 2	Eſay 8	Titu. 3
26	c	7 kl.	S. Steuens	Pꝛo. 28	Act 6. 7	Eccle. 4	Act. 7
27	d	6 kl.	S. Iohn	Eccle. 5	Reuel. 1	6	Reu. 22
28	e	5 kl.	S. Innocents	Jer. 31	Act. 25	Wiſ. 1	i. Joh. 5
29	f	4 kl.		Eſa. 41	26	Eſa. 62	2. John.
30	g	3 kl.		63	27	64	3. John.
31	A	pꝛid. kl.	Siluеſt. biſh	65	28	66	Jude

A Table for the order of the Psalmes to be to be sayd at Morning and Evening prayer.

	Morning prayer.	Euening prayer.
1	i.ii.iii.iiii. v.	vi.vii.viii.
2	ix.x.xi.	xii. xiii. xiii.
3	xv.xvi.xvii.	xviii.
4	xix.xx. xxi.	xxii. xxiii.
5	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
6	xxx. xxxi.	32. 33. 34.
7	xxxv. xxxvi.	xxxvii.
8	xxxviii. xxxix. xl.	xli. xlii. xliii.
9	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
10	l. li. lii.	liii. liiii. lv.
11	lvi. lvii. lviii.	lix. lx. lxi.
12	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
13	lxviii.	69. 70.
14	lxxi. lxxii.	73. 74.
15	lxxv. lxxvi. lxxvii.	78.
16	lxxix. lxxx. lxxxi.	82. 83. 84. 85.
17	lxxxvi. lxxxvii. lxxxviii.	89.
18	xc. xci. xcii.	93. 94.
19	xcv. xcvi. xcvii.	98. 99. 100. 101.
20	cii. ciii.	104.
21	cv.	cvi.
22	cvii.	cviii. cix.
23	cx. cxi. cxii. cxiii.	114. 115.
24	cxvi. cxvii. cxviii.	119. Inde iiii.
25	Inde v.	Inde iiii.
26	Inde v. (125.	Inde iiii. (131.
27	120. 121. 122. 123. 124.	126. 127. 128. 129. 130.
28	132. 133. 134. 135.	136. 137. 138.
29	139. 140. 141.	142. 143.
30	cxliiii. cxlv. cxlvi.	147. 148. 149. 150.

The yeere of our L.	The golden num.	Dominical letter.	Shroue Sunday.	Easter day.	Rogation Sunday.	Whitsunday.	Aduent Sunday.
1637	4	A	Feb. 19	Apzill. 9	May 14	May 28	Dec. 3
1638	5	G	Feb. 4.	Mar. 25	Apzill 29	May 13	Dec. 2
1639	6	F	Feb. 24	Apzil. 14	May 19	June 2	Dec. 1
1640	7	E D	16	5	10	May 24	Nou. 29
1641	8	C	Mar. 7.	25	30	June 13	Nou. 28
1642	9	B	Feb. 20.	10	15	May 29	Nou. 27
1643	10	A	12	2	7	May 21	Dece. 3
1644	11	G F	Mar. 3.	21	26	June 9	Dece. 1
1645	12	E	Feb. 16	6	11	May 25	Nou. 30
1646	13	D	8	Mar. 29.	3	May 17	Nou. 29
1647	14	C	28	Apzil 18	23	June 6	Nou. 28
1648	15	B A	13	2	7	May 21	Dece. 3
1649	16	G	4	Mar. 25	Apzil 29	13	Dece. 2
1650	17	F	24	Apzill 14	May 19	June 2	Dece. 1
1651	18	E	9	Mar. 30	4	May 18	Nou. 29
1652	19	D C	28	Apzill 18	23	June 6	Nou. 28
1653	1	B	20	10	15	May 29	Nou. 27
1654	2	A	5	Mar. 26	Apzil 30	14	Dece. 3
1655	3	G	25	Apzill 15	May 20	June 3	Dece. 2
1656	4	F E	17	6	11	May 25	Nou. 30
1657	5	D	8	Mar. 29	3	17	Nou. 29
1658	6	C	21	Apzill 11	16	30	Nou. 28
1659	7	B	13	3	8	22	Nou. 27
1660	8	A G	Mar. 4.	22	27	June 10	Dece. 2
1661	9	F	Feb. 24.	14	19	2	Dece. 1
1662	10	E	9	Mar. 30	4	May 18	Nou. 30
1663	11	D	March 1	Apzil 19	24	June 7	Nou. 29
1664	12	C B	Feb. 21	10	15	May 29	Nou. 27
1665	13	A	5	Mar. 26	Apzill 30	14	Dece. 3
1666	14	G	25	Apzill 5	May 20	June 3	Decem. 2

Note that the supputation of the yeare of our Lord in the Church of England, beginneth the xxv. day of March, the same day supposed to be the first day vpon which the world was created, and the day when Christ was conceiued in the wombe of the Virgin Mary.

An Act for the vniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.

WHere at the death of our late Soueraigne Lord, King Edward the sixt, there remayned one vniforme order of Common seruice and prayer, and of the Administration of sacraments, rites, & Ceremonies in the Church of England, which was set forth in one Booke, entituled, The Booke of Common prayer, and Administration of Sacraments, & other Rites & Ceremonies in the Church of England, authorised by Act of Parliament, holden in the fifth and sixth yeres of our said late Soueraigne Lord King Edward the sixt, entituled, An Act for the Vniformity of Common Prayer, and Administration of the sacraments: the which was repealed & taken away by Act of parliament, in the first yeer of the reigne of our late soueraigne Lady Queen Mary, to the great decay of the due honour of God, & discomfort to the professors of the truth of Christs Religion.

Be it therfore enacted by the authority of this present Parliament, That the said Statute of repeale, and euery thing therin contained, only concerning the said booke, and the seruice, Administration of sacraments, Rites, and Ceremonies contayned, or appointed in, or by the said booke, shall be voyd and of none effect, from and after the Feast of the Natiuity of S. Iohn Baptist next comming. And that the said booke, with the order of seruice, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therin added, & appointed by this Statute, shall stand and be, from, and after the said Feast of the Natiuity of S. Iohn Baptist, in full force & effect, according to the tenour and effect of this Statute: any thing in the foresaid Statute of repeale to the contrary notwithstanding.

And further be it enacted by the Queenes Highnesse, with the assent of the Lords and commons of this present parliament assembled, and by the authority of the same, that all & singuler Ministers in any Cathedrall, or parish Church, or other place within this Realme of England, Wales, and the Marches of the same, or other the Queenes dominions, shall from and after the feast of the Natiuity of S. Iohn Baptist next comming, be bounden to say and vse the Mattens, Euensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common & open prayer, in such order and forme as is mentioned in the said booke, so authorised by Parliament in the said first and sixt yeares of the Raigne of King Edward the sixt with one alteration or addition of certaine Lessons to be vsed on euery Sunday in the yeare, and the forme of the Letany altered and corrected, and two sentences only added in the deliuery of the sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the said booke, or minister the Sacraments, from, and after the Feast of the Natiuity of S. Iohn Baptist next comming refuse to vse the said common prayers, or to minister the Sacraments in such cathedrall or parish church, or other places, as he should vse to minister the same, in such order and forme as they be mentioned and set forth in the said booke, or shall wilfully or obstinately (standing in the same) vse any other Rite, Ceremony, Order, Forme, or manner of celebrating of the Lords supper, openly or priuily, or Mattens, Euensong, administration of the sacraments, or other open prayers, then is mentioned and set forth in the sayd booke, (Open prayer in & throughout this Act is meant that prayer which is for other to come vnto or heare, either in common churches or private Chappels or Oratories, commonly called the Service of the Church) or shall preach and declare, or speake any thing in the derogation, or deprauing of the sayd booke, or any thing therein contayned, or of any part thereof, and shalbe thereof lawfully

fully conuicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shall loose and forfeyte to the Queens highnesse her heires and successours, for his first offence the profit of all his spirituall benefices or promotions, comming or arising in one whole yeare next after his conuiction and also that the person so conuicted, shal for the same offence suffer imprisonment by the space of six moneths, without bayle or mainepryse. And if any such person once conuict of any offence concerning the premises, shal after his first conuiction eftsoones offend, & be therof, in forme aforesaid lawfully conuict: that then the same person shal for his second offence suffer imprisonment by the space of one whole yeer, & also shall therfore be deprined ipso facto of all his spirituall promotions. And that it shalbe lawfull to all Patrons or Donours of all & singular the same spirituall promotions, or any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after hee shall be twice conuicted in forme aforesaid, shall offend against any of the premises the third time, & shalbe therof, in forme aforesaid, lawfully conuicted: that then the person so offending, & conuicted the third time, shalbe deprined ipso facto of all his spiritual promotions, & also shal suffer imprisonment during his life. And if the person that shal offend, & be conuict, in forme aforesaid, concerning any of the premises shall not be benefi ced, nor haue any spirituall promotion: that then the same person so offending, & conuict, shal for the first offence, suffer imprisonment during one whole yeer next after his said conuiction, without bayle or mainepryse. And if any such person, not hauing any spiritual promotion, after his first conuiction shal eftsoones offend in any thing concerning the premises, & shall, in forme aforesaid be thereof lawfully conuicted: that then the same person shall, for his second offence, suffer imprisonment during his life. And it is ordayned & enacted by the authoritie aboue said, That if any person or persons whatsoeuer, after the said feast of the Natiuity of S. Iohn Baptist next comming, shall in any Enterludes, playes, songs, rimes, or by other open words, declare or speake any thing in the derogation, depraying, or despising of the same booke, or of any thing therein contayned, or part thereof, or shall by open fact, deed, or by open threatnings, compell, or cause, or otherwise procure, or maintayne any Parson, Vicar, or other Minister, in any Cathedrall or parish church, or in chappell, or in any other place, to sing or say any Common and open prayer, or to minister any sacrament, or otherwise, or in any other manner and forme then is mentioned in the said booke, or that by any of the said means, shal vnlawfully interrupt or let any Parson, Vicar, or other Minister in any cathedrall or parish church, or chappell, or any other place, to sing or say common & open prayer, or to minister the sacraments, or any of them in such maner & forme as is mentioned in the said booke: that then euery such person, being therof lawfully conuicted in forme aforesaid, shall forfeit to the Queen our soueraigne Lady, her heires and successors, for the first offence an hundred marks. And if any person or persons, being once conuict of any such offence, eftsoons offend against any of ỹ last recited offences, & shal, in forme aforesaid, be therof lawfully conuict: that then the same person so offending & conuict, shall for the second offence forfeit to the Queene our soueraigne Lady her heires & successors, two marks. And if any person, after he, in forme aforesaid shal haue been twice conuict of any offence concerning any of the last recited offences, shall offend the third time, & be thereof in forme aboue said lawfully conuict: that then euery person so offending and conuict shall for his third offence forfeit to our soueraigne Lady the Queene all his goods and cattels, and shall suffer imprisonment during his life. And if any person or persons that for his first offence concerning the premises, shalbe conuict in forme aforesaid, doe not pay the summe to be payd by vertue of his conuiction, in such manner and forme as the same ought to be

payed,

payed, within sixe weeks next after his conuiction, that then euery person so conuict, and so not paying the same, shall for the same first offence, in stead of the said summe, suffer imprisonment by the space of sixe Moneths, without bayle or mainprise And if any person or persons, that for his second offence, concerning the premises, shalbe conuict in forme aforesayd, doe not pay the sayd summe to be payd by vertue of his conuiction and this Statute, in such manner and forme as the same ought to bee payd within sixe weekes next after his sayd second conuiction: that then euery person so conuicted, and not so paying the same, shall for the same second offence, in stead of the sayd summe suffer imprisonment during twelue moneths without bayle or mainprise. And that from & after the sayd feast of the Natiuity of S. John Baptist next comming, all & euery person & persons inhabiting within this realm, or any other the Queenes Maiesties dominions, shall diligently and faithfully hauing no lawfull or reasonable excuse to be absent, indeauour themselues to resort to their parish church or chappel accustomed, or vpon reasonable let therof, to some vsual place where common-prayer, and such seruice of God shalbe vsed in such time of let, vpon euery sunday, and other daies ordained and vsed to be kept as holy daies: & then and there to abide orderly and soberly during the time of Common-prayer, preaching, or other seruice of God, there t obe vsed and ministred vpon paine of punishment by the censures of the church: and also vpon paine that euery person so offending, shal forfeit for euery such offence twelue pence to be leuied by the Church-wardens of the parish where such offence shalbe done, to the vse of the poore of the same parish, of the goods, lands, and tenements of such offender by way of distresse. And for due execution hereof, the Queens most excellent Maiesty, the Lords Temporall, and all the Commons in this present Parliament assembled, doth in Gods name earnestly require and charge all the Archbishops, Bishops, & other Ordinaries, that they shall endeauour themselues to the vtmost of their knowledges, that the due and true execution hereof may be had throughout their dioceese and charges as they wil answer before God, for such euils & plagues wherewith almighty God may iustly punish his people for neglecting his good & wholesome law. And for the authority in this behalfe, be it further enacted by the authority aforesayd, That al and singuler the same Archbishops, Bishops, & all other their officers exercising ecclesiastical iurisdiction, aswel in place exempt, as not exempt within their dioceese, shall haue full power and authority by this act, to reforme, correct, & punish by censures of the Church all and singuler persons, which shall offend within any their iurisdictions or dioceese, after the sayd feast of the Natiuity of S. John Baptist next comming, against this act and statute: any other law, statute, priuiledge, liberty, or prouision heretofore made, had, or suffered to the contrary notwithstanding. And it is ordayned and enacted by the authority aforesaid, That all and euery Justices of oyer & determiner, or Justices of assise, shal haue ful power & authority in euery of their open & generall Sessions, to enquire, heare & determine all, & all maner of offences that shalbe committed or done contrary to any article contained in this present act, within the limits of the Commission to them directed, & to make proceese for the execution of the same, as they may do against any person being indicted before them of trespasse, or lawfully conuicted thereof. Prouided alwayes, & be it enacted by the authority aforesayd, That all and euery Archbishop and Bishop, shall or may at all time and times, at his libertie and pleasure, ioyne and associate himselfe by vertue of this act, to the sayd Justices of Oyer and Determiner, or to the sayd Justices of Assise at euery of the sayd open and generall Sessions to be holden in any place within his Dioceese, for and to the inquiry, hearing and determining of the offences aforesayd.

Prouided also, & be it enacted by the authority aforesaid, that the bookes concerning the sayd seruice, shall at the costs and charges of the parishioners of euery Parish and

cathedrall church, be attained & gotten before the said feast of the Natiuity of saint John Baptist next following: and that all such Parishes and cathedrall churches, or other places where the said bookes shalbe attayned and gotten before the said feast of the Natiuity of saint John Baptist, shall within three weeks next after the said bookes so attained and gotten, vse the said seruice, and put the same in vse according to this act. And be it further enacted by the authority aforesaid, That no person or persons shalbe at any time hereafter impeached, or otherwise molested, of, or for any the offences aboue mentioned, hereafter to be committed or done contrary to this act, vnlesse he or they so offending be therof indicted at the next generall sessions to be holden before any such Justices of Oyer and Determiner, or Justices of assise, next after any offence committed or done contrary to the tenour of this act. Prouided alwaies, and be it ordayned and enacted by the authority aforesayd, That all & singuler Lords of the Parliament, for the third offence aboue mentioned shalbe tryed by their Peers.

Prouided also, & be it ordayned & enacted by the authority aforesaid, that the Mayor of London, & all other Mayors, Baylifs, & other head officers, of all & singular cities, boroughes, & townes corporate within this Realm, Wales, and the marches of the same, to the which Justices of assise doe not commonly repayre shall haue full power & authority by vertue of this act, to enquire, heare & determine the offences aboue sayd, & euery of them yerely within fifteene dayes after the feasts of Easter & S. Michael tharchangell, in like manner & forme as Justices of assise, & Oyer & Determiner may doe. Prouided alwayes, and be it ordayned and enacted by the authority aboue sayd, that all & singular Archbishops & Bishops, & euery of their Chancellers, Commissaries, Archdeacons, & other Ordinaries, hauing any peculiar iurisdiction, shall haue full power & authority by vertue of this act, aswell to enquire in their visitation, synods, or elsewhere within their iurisdiction, at any other time and place, to take accusations & informations of all and euery the things aboue mentioned, done committed or perpetrated within the limits of their iurisdiction & authority, and to punish the same by admonition, excommunication, sequestration, or depriuation, or other censures and processes in like forme as heeretofore hath been vsed in like cases by the Queenes Ecclesiasticall Lawes. Prouided alwayes, and be it enacted, That whatsoeuer person offending in the premisses, shall for the first offence receiue punishment of the Ordinary, hauing a testimonial thereof vnder the said ordinaries seale, shall not for the same offence eftsoones be conuicted before the Justices: & likewise receiuing for the said first offence punishment by the Justices, he shall not for the same offence eftsoones receiue punishment of the Ordinary: any thing contayned in this act to the contrary notwithstanding. Prouided alwaies, and be it enacted, That such ornaments of the Church, & of the Ministers thereof, shalbe retayned, & be in vse, as was in this Church of England by the authority of Parliament in the second yeare of the raigne of king Edward the first, vntill other order shalbe therein taken by authority of the Queenes Maiesty, with the aduice of her Commissioners, appointed and authorised vnder the great seale of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in ỹ ceremonies or rites of the Church, by the misvsing of the orders appointed in this booke: the Queenes Maiesty by the like aduise of the said Commissioners, or Metropolitane, ordayne and publish such further Ceremonies or Rites, as may be most for the aduancement of Gods glory, edifying of his church and the due reuerence of Christs holy mysteries and sacraments. And be it further enacted by the authority aforesaid, That all Lawes, statutes, & ordinances wherein or whereby any other seruice, administration of sacraments, or Common prayer is limitted, established, or set forth to be vsed within this Realme, or any other the Queens dominions & contries, shall from henceforth vtterly be voyd, & of none effect

By

ℂ By the King.

¶ A Proclamation for the Authorizing an Vniformity of *the Booke of Common Prayer, to be vſed throughout the Realme.*

ALthough it cannot bee vnknowne to Our Subiects by the former Declarations Wee haue published, what Our purposes and proceedings haue beene in matters of Religion ſince Our comming to this Crowne: Yet the ſame being now by Vs reduced to a ſetled forme, We haue occaſion to repeat ſomewhat of that which hath paſſed: And now at Our very firſt entry into the Realme, being entertained and importuned with Informations of ſundry Miniſters, complaining of the errors and imperfections of the Church here, as well in matter of Doctrine, as of Diſcipline: Although We had no reaſon to preſume that things were ſo farre amiſſe, as was pretended, becauſe We had ſeene the Kingdome vnder that forme of Religion which by Law was eſtabliſhed in the dayes of the late Queene of famous memory, bleſſed with a peace and proſperity, both extraordinary and of many yeeres continuance (a ſtrong euidence that God was therewith well pleaſed,) Yet becauſe the importunity of the Complainers was great, their affirmations vehement, and the zeale wherewith the ſame did ſeeme to be accompanied, very ſpecious: Wee were moued thereby to make it Our occaſion to diſcharge that duety which is the chiefeſt of all Kingly duetties, That is, to ſettle the affaires of Religion, and the ſeruice of God before their owne. Which, while We were in hand to doe, as the contagion of the ſickneſſe reigning in Our Citie of London and other places, would permit an aſſembly of perſons meete for that purpoſe; Some of thoſe who miſliked the ſtate of Religion here eſtabliſhed, preſuming more of Our Intents then euer We gaue them cauſe to doe, and tranſported with humour, began ſuch proceedings, as did rather raiſe a ſcandall in the Church then take offence away. For both they vſed formes of publique ſeruing of God not here allowed, held aſſemblies without Authority, and did other things carrying a very apparent ſhew of Sedition, more then of Zeale: whom Wee reſtrained by a former Proclamation in the moneth of October laſt, and gaue intimation of the Conference Wee intended to bee had with as much ſpeed as conueniently could be, for the ordering of thoſe things of the Church, which accordingly followed in the moneth of Ianuary laſt at Our Honour of Hampton Court where before Our Selfe, and Our Priuie Counceil were aſſembled many of the graueſt Biſhops and Prelates of the Realme, and many other learned men, as well of thoſe that are comformable to the ſtate of the Church eſtabliſhed, as of thoſe that diſſented. Among whom, what Our paines were, what Our patience in hearing and replying and what the indifferencie and vprightneſſe of Our iudgement in determining, We leaue to the report of thoſe who heard the ſame, contenting Our Selfe with the ſincerity of Our owne heart therein. But Wee cannot conceale, that the ſucceſſe of

that Conference was such, as happeneth to many other things, which mooving great expectation before they be entred into, in their issue produce small effects. For We found mighty & vehement Informations supported with so weake & slender proofes as it appeareth vnto Us & our counsell, that there was no cause why any change should haue beene at all in that which was most impugned, the Booke of Common Prayer, containing the forme of the publike Seruice of God here established, neither in the doctrine which appeared to be sincere, nor in the Formes and Rites which were iustified out of the practise of the Primitiue Church. Notwithstanding We thought meete, with consent of the Bishops and other learned men there present, That some small things might rather be explained then changed, not that the same might not very well haue beene borne with by men, who would haue made a reasonable construction of them, but for that in a matter concerning the Seruice of God, We were nice, or rather iealous, that the publique Forme thereof should be free not onely from blame, but from suspicion, so as neither the common Aduersary should haue aduantage to wrest out thereof contained, to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church be able to take the least occasion of cauill against it: and for that purpose gaue foorth our Commission vnder Our great seale of England, to the Archbishop of Canterbury & others, according to the forme which the Lawes of this Realme in like case prescribe to be vsed, to make the said Explanation, and to cause the whole Booke of Common Prayer, with the same Explanation, to be newly printed. Which being now done, & established anew after so serious a deliberation, although We doubt not, but all our subiects, both Ministers and others, will receiue the same with such reuerence as appertaineth, & conforme themselues thereunto euery man in that which him concerneth, Yet haue We thought it necessary, to make knowne by Proclamation Our authorizing of the same, And to require & enioyne all men, aswell Ecclesiasticall as Temporall, to conforme themselues vnto it, and to the practise thereof, as the only publique forme of seruing God, established & allowed to be in this Realme. And the rather, for that all the learned men, who were there present, aswell of the Bishops as others, promised their conformity in the practise of it, onely making suit to Vs, that some few might be borne with for a time.

Wherefore We require all Archbishops, Bishops, & all other publique Ministers, as well Ecclesiasticall as Ciuill, to doe their dueties in causing the same to be obeyed, & in punishing the offenders according to the Lawes of the Realme heretofore established, for the authorizing of the said booke of Common Prayer. And We thinke it also necessary, that the said Archbishops & Bishops, doe each of them in his Prouince & Dioceese take order, That euery Parish doe procure to themselues within such time as they shall thinke good to limit, one of the said bookes so explained. And last of al, We doe admonish all men, that hereafter they shall not expect nor attempt any further alteration in the Common & publique forme of Gods seruice, from this which is now established, for that neither will We giue way to any to presume, that Our iudgement hauing determined in a matter of this weight, shall bee swayed to alteration by the friuolous suggestions of any light spirit: neither are We ignorant of the inconueniences that doe arise in Gouernement, by admitting innouation in things once setled by mature

deliberation:

deliberation: And how necessary it is to vse constancy in the vpholding of the publique determinations of state, for that such is the vnquietnesse and vnstedfastnesse of some dispositions, affecting euery yeere new formes of things, as if they should be followed in their vnconstancie, would make all actions of states ridiculous and contemptible: whereas the steadfast maintaining of things by good aduice established, is the weale of all Common-wealths. Given at Our Palace of Westminster the 5. day of March, in the first yeere of Our Reigne of England, France, and Ireland, and of Scotland the seven and thirtieth. God saue the King.

¶ THE PREFACE.

THere was neuer any thing by the wit of man so wel deuised, or so sure established, which in cõtinuance of time hath not bin corrupted: as (among other things) it may plainly appeare by the Common prayers in ỹ Church, commonly called Diuine seruice. The first originall or ground whereof, if a man would search out by the ancient fathers, he shall find that the same was not ordained but of a good purpose, & for a great aduancement of godlinesse. For they so ordered the matter, that the whole Bible (or the greatest part thereof) should be read euer once in the yeare: intending therby, ỹ the Clergie, & specially such as were Ministers of the congregatiõ, should (by often reading & meditation of Gods word) be stirred vp to godlines themselues, & be more able to exhort others by wholsome doctrine, & to confute them ỹ were aduersaries to the truth. And further, that the people, by daily hearing of holy Scripture read in ỹ Church, should continually profit more & more in the knowledge of God, & be the more & more inflamed with the loue of his true Religion. But these many yeares passed, this godly & decent order of the ancient fathers hath bin so altered, broken, & neglected, by planting in vncertain Stories, Legends, Responds, Verses, vaine repetitions, Cõmemorations, & Synodals, that commonly when any book of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort the book of Esai was begun in Aduent, & the book of Genesis in Septuagesima: but they were only begun, & neuer read through. After a like sort were other books of holy scripture vsed. And moreouer wheras S. Paul would haue such language spoken to ỹ people in ỹ Church, as they might vnderstand & haue profit by hearing ỹ same: the Seruice in this Church of England (these many yeares) hath bin read in Latin to ỹ people, which they vnderstood not: so ỹ they haue heard with their eares only: & their heart, spirit, & mind haue not bin edified therby. And notwithstanding ỹ the ancient fathers diuided the Psalmes into seuen portions, wherof euery one was called a Nocturne: now

of late time a few of them haue beene dayly sayd, & oft repeated, and the rest vtterly omitted. Moreouer, the number and hardnesse of the rules called the Pie, and the manifold changings of the seruice was the cause, that to turne the booke onely was so hard & intricate a matter, that many times there was more busines to find out what should be read, then to reade it when it was found out.

These inconueniences therefore considered, here is set forth such an order, wherby the same shal be redressed. And for a readines in this matter, here is drawen out a Kalender for that purpose, which is plaine & easie to be vnderstanded, wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shal be done in order, without breaking one piece thereof frō another. For this cause bee cut off Anthemes, Responds, Inuitatories, & such like things as did breake the continual course of the reading of the Scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therfore certain rules are here set forth, which as they be few in number, so they be plaine and easie to be vnderstanded. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the mind and purpose of the olde Fathers, and a great deale more profitable & commodious then that which of late was vsed. It is more profitable, because heere are left out many things, whereof some bee vntrue, some vncertaine, some vain & superstitious, and nothing is ordeined to be read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the same, & that in such a language and order, as is most easie & plaine for the vnderstanding both of the readers & hearers. It is also more commodious, both for the shortnesse thereof, & for the plainenesse of the order, and for that the rules be few & easie. Furthermore, by this order, the Curates shall neede none other Bookes for their publique seruice, but this booke and the Bible. By the meanes whereof, the people shall not be at so great charges for bookes, as in times past they haue beene.

And where heretofore there hath been great diuersitie in saying & singing in Churches within this Realme, some following Sarisburie vse, some Hereford vse, some the vse of Bangor, some of Yorke, and some of Lincolne: now from henceforth all the whole Realme shall haue but one vse. And if any will iudge this way more painfull, because that al things must be read vpon the booke, whereas before by the reason of so often repetition, they could say

many

many things by heart: If those men will weigh their labour, with the profit & knowledge, which dayly they shall attaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost be so plainely set foorth, but doubts may rise in the vse & practise of the same. To appease all such diuersity, (if any arise) and for the resolution of all doubts concerning the maner how to vnderstand, do, & execute the things contained in this booke: the parties that so doubt, or diuersly take any thing, shal alway resort to the Bishop of the Dioceſſe, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order be not cõtrary to any thing contained in this booke. And if the Bishop of the Dioceſſe be in any doubt, then he may send for the resolution thereof to the Archbishop.

THough it be appointed in the afore written Preface, that all things shall bee read and sung in the Church in the English tongue, to the end that the Congregation may bee thereby edified: yet it is not meant, but when men say Morning and Evening prayer privately, they may say the same in any language that they themselves doe understand.

And all Priests and Deacons shall be bound to say dayly the Morning and Evening prayer, either privately or openly, except they bee let by preaching, studying of diuinity, or by some other urgent cause.

And the Curate that ministreth in every parish Church or Chappell, being at home, and not being otherwise reasonably let, shall say the same in the parish Church or Chappell where he ministreth, and shall toll a bell thereto, a convenient time before hee begin, that such as bee disposed, may come to heare Gods word, and to pray with him.

¶ Of

Of Ceremonies, why some be abolished and some retained.

Of such Ceremonies as be vsed in the Church, and haue had their beginning by the institution of man: some at the first were of godly intent and purpose deuised, and yet at length turned to vanitie & superstition: some entred into the Church by vndiscreet deuotion & such a zeale as was without knowledge, and for because they were winked at in the beginning, they grew dayly to more & more abuses, which not onely for their vnprofitablenes, but also because they haue much blinded the people, and obscured the glory of God, are worthy to be put away, and cleane reiected. Other there be, which although they haue beene deuised by man, yet it is thought good to reserue them still, aswell for a decent order in the Church (for the which they were first deuised) as because they pertaine to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremonie in it selfe considered, is but a small thing: yet the wilfull and contemptuous trangression, and breaking of a common order and discipline, is no small offence before God.

Let all things be done among you, saith Saint Paul, in a seemely and due order. The appointment of the which order pertaineth not to priuate men: therefore no man ought to take in hand, nor presume to appoint or alter any publique or common order in Christs Church, except he be lawfully called and authorised thereunto.

And whereas in this our time, the mindes of men are so diuers, that some thinke it a great matter of conscience, to depart from a piece of the least of their Ceremonies, they be so addicted to their old customes: & again on the other side, some be so new fangled, that they would innouate all things, and so despise the old, that nothing can like them but that is new: it was thought expedient, not so much to haue respect how to please & satisfie, either of these parties, as how to please God, & profite them both. And yet lest any man should be offended, whom good reason might satisfie, heere bee certaine causes rendred, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excesse & multitude of them hath so increased in these latter dayes, that the burden of them was intolerable, whereof Saint Augustine in his time complained that they were growen to such a number, that the estate of Christian people was in worse case concerning that matter, then were the Iewes. And he counselled, that such yoke & burthen should be taken away, as time would serue quietly to doe it.

But what would S. Augustine haue said, if hee had seene the Ceremonies of late dayes vsed among vs: whereunto the multitude vsed in his time was not to be compared? This our excessiue multitude of Ceremonies was so great, and many of them so darke, that they did more confound and darken

darken, then declare and set forth Christs benefits vnto vs.

And besides this, Christs Gospell is not a Ceremoniall Law (as much of Moses Law was) but it is a Religion to serue God, not in bondage of the figure or shadow, but in the freedome of the spirit, being content onely with those Ceremonies, which doe serue to a decent order, and godly discipline, and such as be apt to stirre vp the dull minde of man to the remembrance of his duty to God, by some notable & speciall signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, that they were so farre abused, partly by the superstitious blindnesse of the rude & vnlearned, and partly by the vnsatiable auarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which peraduenture will be offended, for that some of the old Ceremonies are retained still: if they consider that without some Ceremonies, it is not possible to keepe any order, or quiet discipline in the Church, they shal easily perceiue iust cause to reforme their iudgements. And if they thinke much that any of the old doe remaine, and would rather haue all deuised anew: then such men, granting some Ceremonies conuenient to be had, surely where the old may be well vsed, there they cannot reasonably reproue the old, onely for their age, without bewraying of their own folly. For in such a case, they ought rather to haue reuerence vnto them for their antiquitie, if they will declare themselues to be more studious of vnitie and concord, then of innouations & newfangleneſſe, which (as much as may be with the true setting forth of Christs Religion) is alwayes to be eschewed. Furthermore, such shall haue no iust cause with the Ceremonies reserued, to be offended. For as those be taken away which were most abused, and did burden mens consciences, without any cause: so the other that remaine, are retained for a discipline and order, which (vpon iust causes) may be altered and changed, and therefore are not to be esteemed equall with Gods Law. And moreouer, they be neither darke nor dumbe Ceremonies, but are so set forth that euery man may vnderstand what they doe meane, and to what vse they doe serue. So that it is not like, that they in time to come, should be abused as other haue beene. And in these our doings we condemne no other Nations, nor prescribe any thing but to our owne people onely. For we thinke it conuenient, that euery countrey should vse such Ceremonies as they shall thinke best to the setting forth of Gods honour & glory, and to the reducing of the people to a most perfect and godly liuing, without errour or superstition: And that they should put away other things, which from time to time they perceiue to be most abused, as in mens ordinances it oftentimes chanceth diuersly, in diuers Countreyes.

¶ The

¶ The Table and Kalender expreſsing the order of Pſalmes and Leſſons to be ſaid at Morning and Evening prayer throughout the yeere, (except certaine proper Feaſts) as the Rules following more plainely declare.

The order how the Pſalter is appointed to be read.

THe Pſalter ſhalbe read thꝛough once euery Moneth, and becauſe that ſome moneths bee longer then ſome other be, it is thought good to make them euen by this meanes. To euery Moneth ſhalbe appointed (as concerning this purpoſe) iuſt thirty dayes.

And becauſe January and March haue one day aboue the ſayde number, and Febꝛuary which is placed betweene them both, hath onely xxviii. daies: Febꝛuary ſhall boꝛꝛow of either of the Moneths (of January & March) one day: And ſo the Pſalter which ſhall be read in Febꝛuary, muſt begin at the laſt day of January, and end the firſt day of March.

And whereas May, July, Auguſt, October, and December haue xxxi. dayes apiece: It is oꝛdered that the ſame Pſalmes ſhall bee read the laſt day of the ſaid Moneths, which were read the day beforꝛe: So that the Pſalter may begin againe the firſt day of the next Moneth enſuing.

Now to know what Pſalmes ſhal be read euery day, looke in the Kalender the number that is appointed foꝛ the Pſalmes, and then finde the ſame number in this Table, and vpon that number ſhall you ſee what Pſalmes ſhalbe ſaid at Moꝛning & Euening pꝛayer.

And where the Cxix. Pſalme is diuided into xxii. poꝛtions, and is ouerlong to be read at one time: it is ſo oꝛdered, that at one time ſhall not bee read aboue foure oꝛ fiue of the ſaid poꝛtions, as you ſhall perceiue to be noted in this Table following.

And here is alſo to be noted, that in this Table and in all other parts of the Seruice, where any Pſalmes are appointed, the number is expꝛeſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the Cxlviii. Pſalme (following the diuiſion of the Hebꝛewes) doth vary in number frõ the cõmon Latine tranſlation.

¶ The

¶ The order how the reſt of holy Scripture (beſide the Pſalter) is appointed to be reade.

The old Teſtament is appointed for the firſt Leſſons at Morning and Euening prayer, and ſhall be read through euery yére once, except certaine Bookes and Chapters, which be leaſt edifying, and might be beſt ſpared, and therefore are left vnread.

The new Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhall be read ouer orderly euery yeare thrice, beſide the Epiſtles and Goſpels: except the Apocalips, out of the which, there bee onely certaine Leſſons appointed vpon diuers proper feaſts.

And to know what Leſſons ſhall be read euery day, finde the day of the Moneth in the Kalender, and there yé ſhall perceiue the Bookes and Chapters that ſhall be read for the Leſſons both at Morning and Euening Prayer.

And héere is to bee noted, that whenſoeuer there bee any proper Pſalmes or Leſſons appointed for the Sundayes, for for any feaſt, moueable or vnmoueable, then the Pſalmes and Leſſons appointed in the Kalender, ſhalbe omitted for that time.

Yee muſt note alſo, that the Collect Epiſtle and Goſpell, appointed for the Sunday, ſhall ſerue all the wéeke after, except there fall ſome feaſt that hath his proper.

When the yeeres of our Lord may be diuided into foure euen parts which is euery fourth yére: then the Sunday letter leapeth, and that yeare the Pſalmes and Leſſons which ſerue for the xiii. day of February, ſhall be read againe the day following, except it be Sunday, which hath proper Leſſons of the Olde Teſtament, appointed in the table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpell is not expreſſed, there yee muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhalbe read, there ſhall you reade to the end of the Chapter.

Item, ſo oft as the firſt Chapter of Saint Matthew is read eyther for Leſſon or Goſpell: yee ſhall begin the ſame at (The birth of Jeſus Chriſt was on this wiſe, &c.) And the third Chapter of Saint Lukes Goſpell, ſhalbe read vnto (So that he was ſuppoſed to be the ſonne of Joſeph.)

¶ Proper

¶ Proper Lessons to be read for the first Lessons, both at Morning & Euening prayer, on the Sundayes throughout the yeere, and for some also the second Lessons.

	Mattens.	Euensong.
Sundayes of Advent.		
The first.	Esai. i.	Esai. ii.
ii	v	xxiiii
iii	xxv	xxvi
iiii	xxx	xxxii
Sundayes after Christmas		
The first.		
ii	xxxvii	xxxviii
Sundayes after the Epiphany.	xli	xliii
The first.	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuagesima.	Genes. i.	Genes. ii.
Sexagesima.	iii	vi
Quinquagesima.	ix	xii
First sunday in Lent.	Genes. xix.	Genes. xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod. iii.	Exod. v.
vi	ix.	x
Easter day.		
i. Lesson.	Exod. xii.	Exod. xiiii.
ii. Lesson.	Rom. vi.	Acts ii.

Sundayes after Easter.

The first.	Num. xvi	Num. xxii
ii.	xxiii	xxv
iii	Deut. iiii	Deut. v
iiii	vi	vii
v	viii	ix

Proper Leſſons.

	Mattens.	Euenſong.
Sunday after Aſcenſion day.	Deut. xii.	Deut. xiii.
Whitſunday.		Wiſedom. i.
i. Leſſon.	Deut. xvi.	Acts xix. It foꝛtuned that while Apollo was at Cozinth, ꝛc. (vnto) After theſe things.
ii. Leſſon.	Acts. x. Then Peter opened his mouth. ꝛc.	Joſua. i.
Trinity Sunday.	Geneſ. xviii.	
i. Leſſon.	Mat. iii.	
ii. Leſſon.		

Sundayes after Trinity.

	Mattens.	Euenſong.
Firſt	Joſua 10.	Joſua 23.
ii	Judg. 4.	Judg. 5.
iii	i. Sam. 2.	i. Sam. 3.
iiii	12.	13.
v	15.	17.
vi	ii. Sam. 12.	ii. Sam. 21.
vii	22.	24.
viii	i. King. 13.	i. King. 17.
ix	18.	19.
x	21.	22.
xi	ii. Kings 5.	ii. King. 9.
xii	10.	18.
xiii	19.	23.
xiiii	Jerem. 5.	Jerem. 22.
xv	35.	36.
xvi	Ezech. 2.	Ezech. 14.
xvii	16.	18.
xviii	20.	24.
xix	Dan. 3.	Daniel 6.
xx	Joel. 2.	Mic. 6.
xxi	Abac. 2.	Pꝛouerb. 1.
xxii	Pꝛouerb. 2.	Pꝛouerb. 3.
xxiii	11.	12.
xxiiii	13.	14.
xxv	15.	16.
xxvi	17.	19.

Proper Lessons for holy dayes.

	Mattens.	Euensong.
S. Andrew.	Prouerb. 20.	Prouerb. 21.
S. Thomas the Apostle.	23.	24.
Christmas day.		Esay. 7.
i. Lesson.	Esay 9.	Moreouer the Lord spake once, &c.
ii. Lesson.	Luke 2. (vnto God will toward men.	Titus 3. The kindnesse and loue, &c.
S. Steuen.	Prouerb. 28. Acts 6.	Eccles. 3.
i. Lesson.	and 7. And Steuen	Acts 7. And when
ii. Lesson.	full of faith and power, &c. (vnto) And when forty yeeres, &c.	forty yeares were expired, there appeared vnto Moses, &c. (vnto) But he being full of, &c.
S. Iohn.		
i. Lesson.	Eccles. 5.	Eccles. 6.
ii. Lesson.	Apocal. 1.	Apocal. 22.
Innocents day.	Jerem. 31. (vnto) Moreouer I heard Ephraim.	Wisedome. 1.
Circumcision.		
i. Lesson.	Genes. 17.	Deut. 10. (vnto)
ii. Lesson.	Roman. 2.	And now Isr. Colos. 2.
Epiphany.		
i. Lesson.	Esay 40.	Esay. 49.
ii. Lesson.	Luke 3. (vnto) Being as was supposed the sonne of Joseph.	John 2. (vnto) After this hee went to Capernaum.
Conuersion of S. Paul.		
i. Lesson.	Wisedome 5.	Wisedom. 6.
ii. Lesson.	Acts 22. (vnto) They heard him.	Acts 26.

	Mattens.	Euensong.
Purification of the Virgin Mary.	Wiſedome 9.	Wiſedome 12.
S. Matthias.	Wiſedome 19.	Eccleſ. 1.
Annunciation of our Lady.	Eccleſ. 2.	Eccleſ. 3.
Wedneſday afore Eaſter.	Oſee 13.	Oſee. 14.
Thurday afore Eaſter.	Daniel 9.	Ierem. 31.
Good Friday.	Geneſ. 22.	Eſay 53.
Eaſter Euen.	Zachar. 9.	Exod. 13.
Monday in Eaſter weeke.		
i. Leſſon.	Exod. 16.	Exod. 17.
ii. Leſſon.	Matthew 28.	Acts 3.
Tueſday in Eaſter weeke.		
i. Leſſon.	Exod. 20.	Exod. 32.
ii. Leſſon.	Luke 24. (vnto) And behold two of them.	i. Cozinth. 15.
S. Marke.	Eccleſ. 4.	Eccleſ. 5.
Philip and Iacob.	Eccleſ. 7.	Eccleſ. 9.
Aſcenſion day.	Deut. 10.	ii. King. 2.
Monday in Whitſun weeke.		
i. Leſſon.	Geneſ. 11. (vnto) Theſe are the generations of Shem.	Numb. 11. Gather vnto 70. men, &c. (vnto) Moſes gate him into the, &c.
ii. Leſſon.	i. Cozinth. 12.	
Tueſday in Whitſun weeke.	i. Sam. 19. Dauid came to Samuel to Rama, &c.	Deut. 30.

Proper Lessons.

	Mattens.	Euensong.
S. Barnabe		
i. Lesson.	Eccles. 10.	Eccles. 12. Acts. 15.
ii. Lesson.	Acts. 14.	(vnto) After certaine dayes.
S. Iohn Baptist.		
i. Lesson.	Malach. 3.	Malach. 4.
ii. Lesson.	Matth. 13.	Matth. 14. (vnto) When Iesus heard.
S. Peter.		
i. Lesson.	Eccles. 15.	Eccles. 19.
ii. Lesson.	Acts 3.	Acts. 4.
S. Iames.	Eccles. 21.	Eccles. 22.
S. Bartholomew.	Eccles. 25.	Eccles. 29.
S. Matthew.	Eccles. 35.	Eccles. 38.
S. Michael.	Eccles. 39.	Eccles. 44.
S. Luke.	Eccles. 51.	Iob. 1.
Simon and Iude.	Iob. 24. 25.	Iob. 42.
All Saints.	Wisdome 3. (vnto) Whereforе blessed is the barren.	Wisdome. 5. (vnto) Ye shall take foorth.
ii. Lesson.	Hebr. 11. 12. Saints by faith (vnto) If ye endure chastning.	Apocalip. 19. (vnto) And I saw an Angell stand.

Proper Psalmes on certaine dayes.

	Mattens.	Euensong.
Christmas day.	Psal. 19. 45. 85.	Psalm. 89. 110. 132.
Easter day.	2. 57. 111.	113. 114. 118.
Ascension day.	8. 15. 21.	24. 68. 108.
Whitsunday.	45. 47.	104. 145.

A Rule to know when the *Terme beginneth and endeth.*

BE it knowne, that Easter Terme beginneth allwayes the eighteenth day after Easter, reckoning Easter day for one: and endeth the Monday next after Ascension day.

Trinity Terme beginneth twelue dayes after whitsunday, and continueth ninteene dayes.

Michaelmas Terme beginneth the ninth or tenth day of October, and endeth the twenty-eight or twenty-ninth day of Nouember.

Hilary Terme beginneth the three and twentieth or foure and twentieth day of January, and endeth twelfth or thirteenth day of February.

¶ These to be obserued for holy-dayes and none other.

That is to say: All Sundayes in the yeer. The dayes of the Feasts of the Circumcision of our Lord Jesus Christ. Of the Epiphany. Of the purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of saint Marke the Euangelist. Of S. Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ. Of the Nativity of saint John Baptist. Of S. Peter the Apostle. Of S. James the apostle. Of S. Bartholomew the apostle. Of S. Matthew the apostle. Of S. Michael the Archangel. Of S. Luke the Euangelist. Of S. Simon and Jude apostles Of all Saints. Of S. Andrew the apostle. of Saint Thomas the apostle. of the Nativity of our Lord. of S. Steuen the Martyr. of S. John the Euangelist. of the holy Innocents. Monday and Tuesday in Easter Weeke. Monday and Tuesday, in Whitsun Weeke.

The

THE ORDER WHERE Morning and Evening prayer *ſhall be vſed and ſaid.*

THe Morning and Evening prayer ſhall bee vſed in the accuſtomed place of the Church, Chappell, or Chancell, except it ſhall be otherwiſe determined by the Ordinary of the place, and the Chancels ſhall remaine as they have done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, & at all other times in his miniſtration, ſhall vſe ſuch ornaments in the Church, as were in vſe by authority of Parliament, in the ſecond yeere of the raigne of King Edward the ſixt, according to the Act of Parliament, in that caſe made and provided.

¶ An order for Morning prayer *daylie throughout the yeere.*

AT the beginning both of Morning prayer, and likewiſe of Evening prayer, the Miniſter ſhall reade with a loude voyce, ſome one of theſe Sentences of the Scriptures that follow. And then ſhall hee ſay that which is written after the ſaid Sentences.

AT what time ſoeuer a ſinner doth repent him of his ſinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, ſayth the Lord. Ezek. 18.

I doe know mine owne wickednesse, and my ſinne is alway againſt me. Pſal. 51.

Turne thy face from our ſinnes (O Lord) and blot out all our offences. Pſal. 51.

A ſorrowfull ſpirit is a ſacrifice to God: deſpiſe not (O Lord) humble and contrite hearts. Pſal. 51.

Ioel. 2. Rent your hearts, and not your garments, and turne to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercie, and such a one that is sorry for your afflictions.

Dan. 9. To thee (O Lord God) belongeth mercie & forgiuenes, for we haue gone away from thee, and haue not hearkened to thy voyce, whereby we might walke in thy Lawes which thou hast appointed for vs.

Ier. 10. Correct vs (O Lord) and yet in thy iudgement, not in thy fury, lest we should be consumed, and brought to nothing.

Mat. 3. Amend your liues, for the kingdome of God is at hand.

Luke 15. I will goe to my Father, and say to him, Father, I haue sinned against heauen and against thee: I am no more worthie to be called thy sonne.

Psal. 143. Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1. Iohn 1. If we say that wee haue no sinne, wee deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifold sinnes and wickednes, and that we should not dissemble nor cloke them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtaine forgiuenes of the same, by his infinite goodnes & mercie. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to doe when wee assemble & meet together, to render thanks for the great benefites that we haue receiued at his hands, to set forth his most worthy praise, to heare his most holy

Word,

word, & to aske those things which be requisite and necessary, as well for the body as the soule. Wherefore I pray and beseech you as many as be here present, to accompany me with a pure heart and humble voyce, vnto the throne of the heauenly grace, saying after me:

¶ A generall confession to be said of the whole Congregation after the Minister, kneeling.

ALmighty and most mercifull Father, wee haue erred and strayed from thy wayes like lost sheepe, we haue followed too much the deuices and desires of our own hearts. We haue offended against thy holy lawes. We haue left vndone those things which we ought to haue done, and we haue done those things which wee ought not to haue done, and there is no health in vs: but thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, which confesse their faults, restore thou them that be penitent, according to thy promises declared vnto mankinde, in Christ Iesu our Lord. And grant, O most mercifull father, for his sake, that we may hereafter liue a godly, righteous, & sober life, to the glory of thy holy Name, Amen.

¶ The absolution or remission of sinnes to be pronounced by the Minister alone.

ALmighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednesse and liue, and hath giuen power and commandement to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes: hee pardoneth and absolueth all them which truely repent, and vnfainedly beleeue his holy Gospel. Wherefore wee beseech him to grant vs true repentance and his holy Spirit, that those things may please him which wee doe at this present, & that

the reſt of our life hereafter may bee pure and holy, ſo that at ỹ laſt we may come to his eternall ioy, thꝛough Jeſus Chꝛiſt our Lꝛd.

The people ſhall anſwere, Amen.

¶ Then ſhall the Miniſter beginne the Lords prayer with a loud voyce.

OUr father which art in heauen, &c.

Then likewiſe he ſhall ſay.

O Lꝛd open thou our lips.

Anſwer.

And our mouth ſhall ſhew fꝛth thy pꝛayſe.

Prieſt.

O God make ſpeed to ſaue vs.

Anſwer.

O Lꝛd make haſte to helpe vs.

Prieſt.

Glꝛy be to the father, &c.
As it was in the beginning, &c.

Prayſe ye the Lord.

Then ſhall be ſaid or ſung this Pſalme following.

Venite, exultemus Domino. Pſal. 95.

COme, let vs ſing vnto the Lꝛd: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thankeſgiuing: and ſhew our ſelues glad in him with Pſalmes.

Fꝛ the Lꝛd is a great God: and a great King aboue all gods.

In his hand are all the cꝛners of the earth: and the ſtrength of the hils is his alſo.

The Sea is his, and hee made it: and his hands pꝛepared the dꝛy land.

O come, let vs wꝛſhip, and fall dowue: and kneele before the Lꝛd our maker.

Fꝛ hee is the Lꝛd our God: and we are the people

of his pasture, and the sheepe of his hands.

To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted mee: proued me, and saw my workes.

Fortie yeeres long was I greeued with this generation, and said: It is a people that doe erre in their hearts, for they haue not knowen my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, &c. As it was in the &c.

¶ Then shall follow certaine Psalmes in order, as they be appoynted in a Table made for that purpose, except there bee proper Psalmes appoynted for that day. And at the end of euery Psalme throughout the yeere, and likewise in the end of Benedictus, Benedicite Magnificat, and Nunc dimittis, shall be repeated, **Glory be to the Father, &c. As it was in the &c.**

¶ Then shal be read two Lessons distinctly with a lowde voyce that the people may heare. The first of the Olde Testament, the second of the New, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day: The Minister that readeth the Lesson, standing and turning him so as he may be best heard of such as bee present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter, he shall say.

Here endeth such a Chapter of such a Booke.

¶ And to the end the people may the better heare in such places where they doe sing, there shall the Lessons bee sung in a plaine tune, after the maner of distinct reading: and likewise the Epistle and Gospel. After the first Les-

ſon ſhall follow, Te Deum laudamus, in Engliſh, dayly throughout the whole yere.

Te Deum laudamus.

WE prayſe thee, O God: we knowledge thee to be the Lord.

All the earth doth worſhip thee: the Father euerlaſting.

To thee al Angels cry alowd: the heauens, and all the powers therein.

To thee Cherubin, & Seraphin: continually doe cry,

Holy, holy, holy: Lord God of Sabbath.

Heauen & earth are full of the Maieſtie: of thy glory.

The glorious company of the Apoſtles: prayſe thee.

The goodly fellowſhip of the Prophets: prayſe thee.

The noble armie of Martyrs: prayſe thee.

The holy Church throughout all the world: doeth knowledge thee.

The Father: of an infinite Maieſtie.

Thine honourable: true, and onely Sonne.

Alſo the holy Ghoſt: the Comforter.

Thou art the King of glory: O Chriſt.

Thou art the euerlaſting Sonne: of the Father.

When thou tookeſt vpon thee to deliuer man: thou didſt not abhorre the Virgins wombe.

When thou haddeſt ouercome the ſharpeneſſe of death: thou diddeſt open the kingdome of heauen to all beleeuers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We beleeue that thou ſhalt come: to be our Judge.

We therefore pray thee helpe thy ſeruants: whom thou haſt redeemed with thy precious blood.

Make them to bee numbred with thy Saints: in glory euerlaſting.

O Lord ſaue thy people: and bleſſe thine heritage.

Gouerne them: and lift them vp for euer.

Day

Day by day: wee magnifie thee.
And we worship thy Name, euer world without end.
Vouchsafe (O Lord:) to keepe vs this day without sinne.
O Lord haue mercy vpon vs: haue mercy vpon vs.
O Lord let thy mercy lighten vpon vs: as our trust is in thee.
O Lord in thee haue I trusted: let mee neuer bee confounded.

¶ Or this Canticle, Benedicite omnia opera, &c.

O All ye works of the Lord, blesse ye the Lord: praise him and magnifie him for euer. Benedicite.
O ye Angels of the Lord, blesse yee the Lord: praise him and magnifie him for euer.
O yee heauens, blesse ye the Lord: praise him and magnifie him for euer.
O ye waters that be aboue the firmament, blesse ye the Lord: praise him and magnifie him for euer.
O all yee powers of the Lord, blesse yee the Lord: praise him and magnifie him for euer.
O ye Sunne and Moone, blesse ye the Lord: praise him and magnifie him for euer.
O ye Starres of heauen, blesse ye the Lord: praise him and magnifie him for euer.
O ye showres and deaw, blesse yee the Lord: praise him and magnifie him for euer.
O ye winds of God, blesse ye the Lord: praise him and magnifie him for euer.
O ye fire and heate, blesse ye the Lord: praise him and magnifie him for euer.
O yee Winter and Summer, blesse yee the Lord: praise him and magnifie him for euer.
O yee deawes and frosts, blesse ye the Lord: praise him and magnifie him for euer.
O yee frost and cold, blesse ye the Lord: praise him

and magnifie him for euer.

O yee yce and snow, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yee nights and dayes, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O ye light and darkeneſſe, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yee lightnings and cloudes, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it prayſe him and magnifie him for euer.

O yee mountaines & hils, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O all yee greene things vpon the earth, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yee wels, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſeas and floods, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O ye whales and all that moue in the waters, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye foules of the ayre, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye beaſts and cattell, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O let Iſraell bleſſe the Lord: prayſe him and magnifie him for euer.

O ye Prieſts of the Lord, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yee ſpirits and ſoules of the righteous, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O yee

O yee holy and humble men of heart, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe yee the Lord: prayſe him and magnifie him for euer.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

¶ And after the ſecond Leſſon, ſhall be vſed and ſayd Benedictus in Engliſh, as followeth.

Benedictus.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.

And hath rayſed vp a mighty ſaluation for vs: in the houſe of his ſeruant Dauid.

As hee ſpake by the mouth of his holy Prophets: which haue beene ſince the world began.

That wee ſhould be ſaued from our enemies: and from the hands of all that hate vs.

To performe the mercy promiſed to our forefathers: and to remember his holy Couenant.

To performe the othe which hee ſware to our forefather Abraham: that he would giue vs.

That wee being deliuered out of the hands of our enemies: might ſerue him without feare.

In holineſſe and righteouſneſſe before him: all the dayes of our life.

And thou Child ſhalt bee called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord, to prepare his wayes.

To giue knowledge of ſaluation vnto his people: for the remiſſion of their ſinnes.

Through the tender mercy of our God: whereby the day ſpring from on high hath viſited vs.

To giue light to them that ſit in darkeneſſe, and in the ſhadow of death: and to guide our feete into the way of peace.

Glory be to the Father, &c. As it was in the &c.

Or

¶ Or this C. Pſalme, Iubilate Deo.

Iubilate Deo.

O Bee ioyfull in the Lord (all yee lands:) ſerue the Lord with gladnes, and come before his preſence with a ſong.

Bee ye ſure that the Lord he is God: it is he that hath made vs, and not we our ſelues, we are his people and the ſheep of his paſture.

O goe your way into his gates with thankſgiuing, and into his Courts with prayſe: be thankefull vnto him, and ſpeake good of his Name.

For the Lord is gracious, his mercy is euerlaſting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

¶ Then ſhalbe ſaid the Creede by the Miniſter, and the people, ſtanding.

I Beleeue in God the Father Almighty, Maker of Heauen and earth: and in Jeſus Chriſt his onely Sonne our Lord, which was conceiued by the holy Ghoſt, borne of the Virgin Mary, ſuffered vnder Pontius Pilate, was crucified, dead, and buried, he deſcended into hell, the third day he roſe again from the dead, he aſcended into heauen, and ſitteth on the right hand of God the Father Almighty, from thence ſhall he come to iudge the quicke and the dead. I beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the forgiueneſſe of ſinnes, the reſurrection of the body, and the life euerlaſting. Amen.

¶ And after that, theſe Prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling, the Miniſter firſt pronouncing with a loud voyce.

The Lord be with you.

Anſwer.

Answer.

And with thy Spirit.

The Minister.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ have mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clearke and people shall say the Lords prayer in English with a loud voyce.

OVr Father which art in heauen, &c.

¶ Then the Minister standiug vp, shall say,

O Lord shew thy mercy vpon vs.

Answer.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answer.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answer.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answer.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answer.

Because there is none other that fighteth for vs, but onely thou O God.

Priest.

O God make cleane our hearts within vs.

Answer.

And take not thy holy Spirit from vs.

¶ Then

Evening prayer.

¶ Then ſhall follow three Collects. The firſt of the day, which ſhal be the ſame that is appointed at the Communion. The ſecond for peace. The third for grace to liue well. And the two laſt Collects ſhall neuer alter, but dayly be ſaid at Morning prayer throughout all the yeere, as followeth.

¶ The ſecond Collect for peace.

O God which art Authour of peace, and louer of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſeruice is perfect freedome, defend vs thy humble ſeruants in all aſſaults of our enemies, that wee ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Ieſus Chriſt our Lord. Amen.

¶ The third Collect for grace.

O Lord our heauenly Father, Almighty and euerlaſting God, which haſt ſafely brought vs to the beginning of this day, defend vs in the ſame with thy mighty power, and grant that this day we fall into no ſin, neither runne into any kinde of danger: but that al our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy ſight, through Ieſus Chriſt our Lord. Amen.

An order for Evening prayer, *throughout the yeere.*

¶ The Prieſt ſhall ſay,

Our Father which art in heauen, &c.

¶ Then likewiſe he ſhall ſay,

O Lord open thou our lips.

Anſwer.

And our mouth ſhal ſhew forth thy praiſe.

Prieſt.

Priest.

O God make speed to saue vs.

Answer.

O Lord make haste to helpe vs.

Priest.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Praise ye the Lord.

Then the Psalmes in order as they be appointed in the table for Psalmes, except there be proper Psalmes appointed for that day. Then a Lesson of the old Testament, as is appointed likewise in the Kalender, except there bee proper Lessons appointed for that day. After that, Magnificat in English. as followeth.

MY soule doth magnifie the Lord: and my spirit hath reioiced in God my Sauiour. Magnificat. Luke 1.

For he hath regarded: the lowlinesse of his handmayden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified mee: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

Hee hath shewed strength with his arme: hee hath scattered the proud in the imagination of their hearts.

Hee hath put downe the mighty from their seat: and hath exalted the humble and meeke.

Hee hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seed for euer.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Or

Or else this Psalme.

Cantate Domino. Psal. 98.

O Sing vnto the Lord a new song: for he hath done marueilous things.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

The Lord declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord, all yee lands: sing, reioyce, and giue thankes.

Prayse the Lord vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

With Trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

Let the Sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their handes, and let the hils bee ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnesse shall hee iudge the world: and the people with equity.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

¶ Then a Lesson of the new Testament. And after that, Nunc dimittis in English, as followeth.

Nunc dimittis. Luke. 2.29.

LOrd now lettest thou thy seruant depart in peace: according to thy word.

For mine eyes haue seene thy saluation.

Which thou hast prepared: before ỹ face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israell.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

Evening prayer.

¶ Or else this Psalme.

GOD be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs. Deus misereatur. Psal. 67.

That thy way may be knowne vpon earth: thy sauing health among all Nations.

Let the people prayse thee, O God: yea let all the people prayse thee.

O let the Nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God, shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shal feare him.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then shall follow the Creede, with other prayers, as is before appoynted, at Morning prayer after Benedictus, & with three Collects. First of the day. The second for peace. The third for ayde against all perils, as heereafter followeth: which two last Collects shall be dayly sayd at Evening prayer without alteration.

¶ The second Collect at Evening prayer.

O God, from whom all holy desires, all good counsels, and all iust workes doe proceede: giue vnto thy seruants that peace which the world cannot giue, that both our hearts may bee set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnes, through the merits of Iesus Christ our Sauiour. Amen.

¶ The

¶ The third Collect for aide against all perils.

LIghten our darkenesse wee beseech thee O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the lone of thy onely Sonne our Sauiour Iesus Christ. Amen.

¶ In the feasts of Christmas, the Epiphanie, Saint Matthias, Easter, the Ascention, Pentecost, S. Iohn Baptist, S. Iames, S. Bartholomew, S. Matthew, S. Simon & Iude, S. Andrew, and Trinitie Sunday, shall be sung or said immediatly after Benedictus, this confession of our Christian faith.

¶ Quicunque vult.

WHosoeuer will be saued: before all things it is necessary that he hold the Catholique faith.

Which faith except euery one doe keepe holy and vndefiled: without doubt hee shall perish euerlastingly.

And the Catholique faith is this: that wee worship one God in Trinitie, and Trinitie in vnitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian verity: to acknowledge euery person by himselfe to bee God and Lord.

So are we forbidden by the Catholicke Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers: one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinity, none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things, as is aforesaid: the vnity in

Trinity, and the Trinity in vnity is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinity.

Furthermore it is necessarie to euerlasting saluation: that hee also beleeue rightly in the incarnation of our Lord Iesus Christ.

For the right faith is, that we beleeue and confesse: that our Lord Iesus Christ, the Sonne of God is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferior to the Father touching his manhood.

Who although hee be God and man: yet hee is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnity of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hell, rose againe the third day from the dead.

Hee ascended into heauen, hee sitteth on the right hand of the Father, God Almighty: from whence hee shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholique faith: which except a man beleeue faithfully he cannot be saued.

Glory be to the Father, &c. As it was in the, &c.

Thus endeth the order of Morning and Evening prayer throughout the whole yeare.

¶ Here followeth the Letany, to be vsed vpon Sundayes, Wednesdayes and Fridayes, and at other times when it shall be commanded by the Ordinary.

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heaven: haue mercy vpon vs miserable sinners.

O God the Sonne Redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne Redeemer of the world: have mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: have mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinity, three persons and one God: have mercy vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the

crafts and assaults of the Deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliver vs.

From all blindnesse of heart, from pride, vaine glory, and hypocrisie, from enuie, hatred and malice, and all vncharitablenesse.

Good Lord deliver vs.

From fornication, and all other deadly sinne, & from all the deceits of the world, the flesh, and the Deuill.

Good Lord deliver vs.

From lightning and tempest, from plague pestilence, and famine, from battell and murther, and from sudden death.

Good Lord deliver vs.

From all sedition and priuy conspiracy, from all false doctrine and heresie, from hardnes of heart, and contempt of thy Word, and Commandement.

Good Lord deliver vs.

By the Mystery of thy holy Incarnation, by thy holy Natiuity and Circumcision, by thy Baptisme, Fasting and Temptation.

Good Lord deliver vs.

By thine Agony and bloody Sweat, by thy Crosse and Passion, by thy precious Death and Buriall, by thy glorious Resurrection and Ascension, and by the comming of the holy Ghost.

Good Lord deliver vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Iudgement.

Good Lord deliver vs.

We sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy seruant Charles, our most gracious King and Gouernour.

We beseech thee to heare vs good Lord.

That it may please thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue affiance in thee, and euer seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee to heare vs good Lord.

That it may please thee to bless and preserue our gracious Queene Mary, Prince Charles, and the rest of the Royall progenie.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishops, Pastors, and Ministers of the Church, with true knowledge and vnderstanding of thy Word, and that both by their preaching and liuing they may set it forth and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Councell, and all the Nobility, with grace, wisedome, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keep the Magistrates, giuing them grace to execute iustice, and to maintaine the trueth.

We beseech thee to heare vs good Lord.

That it may please thee to bless and keepe all thy people.

Wee beseech thee to heare vs,&c.

That it may please thee to giue to all Nations, vnitie, peace and concord.

Wee beseech thee to heare vs,&c.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

Wee beseech thee to heare vs,&c.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring foorth the fruits of the spirit.

Wee beseech thee to heare vs,&c.

That it may please thee to bring into the way of truth, all such as haue erred, and are deceiued.

Wee beseech thee to heare vs,&c.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake harted, and to raise vp them that fall, and finally to beat downe Sathan vnder our feet.

Wee beseech thee to heare vs, &c.

That it may please thee to succour, helpe and comfort all that be in danger, necessitie and tribulation.

Wee beseech thee to heare vs,&c.

That it may please thee to preserue all that trauell by land or by water, all women labouring of child, all sicke persons and young children, and to shew thy pitie vpon all prisoners and captiues.

Wee beseech thee to heare vs, &c.

That it may please thee to defende and prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

Wee beſeech thee to heare vs, &c.

That it may pleaſe thee to haue mercie vpon all men.

Wee beſeech thee to heare vs, &c.

That it may pleaſe thee to forgiue our enemies, perſecutors and ſlaunderers, and to turne their hearts.

Wee beſeech thee to heare vs, &c.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruits of the earth, ſo as in due time we may enioy them.

Wee beſeech thee to heare vs, &c.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

Wee beſeech thee to heare vs, &c.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God, that takeſt away the ſins of the world.

Grant vs thy peace.

O Lambe of God, that takeſt away the ſinnes of the world.

Have mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercie vpon vs.

Lord have mercie vpon vs.

Chriſt haue mercy vpon vs.

Chriſt have mercy vpon vs.

Lord haue mercie vpon vs.
Lord have mercy vpon vs.

OVr father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euill.

The versicle.

O Lord deale not with vs after our sinnes.

Answer.

Neither reward vs after our iniquities.

℣ Let vs pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our Prayers, that wee make before thee, in all our troubles and aduersities, whensoeuer they oppresse vs: and graciously heare vs, that those euils, which the craft and subtiltie of the deuill or man worketh against vs, bee brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that we thy seruants being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliver vs for thy Names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddest in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliver vs from thine Honour.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As

As it was in the beginning, is now, and euer shalbe: world without end. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pittifully behold the sorrowes of our hearts.

Mercifully forgive the sinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of David, have mercy vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.

The versicle.

O Lord let thy mercie be shewed vpon vs.

The Answer.

As we doe put our trust in thee.

¶ Let vs pray.

WEe humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake turne from vs all those euils, that wee most righteously haue deserued: and grant that in all our troubles we may put our whole trust and confidence in thy mercie, and euermore serue thee in holinesse and pureness of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

¶ A Prayer for the Kings Majestie.

O Lord our heauenly Father, high and mightie, King of kings, Lord of lords, the onely ruler of Princes, which doest from thy Throne behold all the dwellers vpon the earth, most heartily we beseech thee

thee with thy fauour to behold our most gracious Soueraigne Lord king Charles, & so repleniſh him with the grace of thy holy Spirit, that he may alway incline to thy will, and walke in thy way: endue him plenteouſly with heauenly gifts: graunt him in health & wealth long to liue, ſtrengthen him, that he may vanquiſh and ouercome all his enemies, and finally after this life, he may attaine euerlaſting ioy and felicitie, through Jeſus Chriſt our Lord.

¶ A prayer for the Queene, Prince Charles, and the reſt of the Royall Progenie.

ALmighty God, the fountaine of all goodneſſe, wee humbly beſeech thee to bleſſe our gracious Queen Mary, Prince Charles, and the reſt of the Royall progenie, endue them with thy holy Spirit, enrich them with thy heauenly grace, proſper them with all happineſſe, and bring them to thine euerlaſting kingdome, through Jeſus Chriſt our Lord. Amen.

ALmighty and euerlaſting God, which onely worke-eſt great maruailes, ſend down vpon our Biſhops and Curates, and all Congregations committed to their charge, the healthfull ſpirit of thy grace, and that they may truely pleaſe thee, powre vpon them the continuall dew of thy bleſſing: Grant this, O Lord, for the honour of our Aduocate and Mediatour Jeſus Chriſt. Amen.

¶ A prayer of Chryſoſtome.

ALmighty God, which haſt giuen vs grace at this time with one accord to make our common ſupplica-

plications vnto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlasting. Amen.

2. Corinthians 13.

THe grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, bee with vs all euermore. Amen.

¶ For Raine, if the time require.

O God heauenly Father, which by thy Sonne Iesus Christ, hast promised to all them that seek thy kingdome, and the righteousnes thereof, all things necessary to their bodily sustenance: Send vs we beseech thee, in this our necessity, such moderate raine and showres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

¶ For faire weather.

O Lord God, which for the sinne of man didst once drowne all the world, except eight persons, and afterward of thy great mercy diddest promise neuer to destroy it so againe: We humbly beseech thee, that although wee for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord. Amen.

¶ In

¶ In the time of dearth and famine.

O God, heauenly Father, whose gift it is that the raine doeth fall, the earth is fruitfull, beasts increase, and fishes doe multiply: behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which wee doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plentie, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ In the time of warre.

O Almighty God, king of all kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, & to be mercifull to them that truely repent: saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that wee being armed with thy defence, may be preserued euermore from all perils, to glorifie thee, which art the onely giuer of all victory, through the merites of thy onely Son Iesus Christ our Lord.

¶ In the time of any common plague or sickneſſe.

Almighty God, which in thy wrath, in the time of king Dauid, diddest slay with the plague of pestilence, threescore and tenne thousand, and yet remembring thy mercy, diddest saue the rest, haue pitty vpon vs miserable sinners, that now are visited with great sickneſſe and mortalitie, that like as thou didst then command thine Angell to cease from punishing:

so

so it may now please thee to withdraw from vs this plague and grieuous sickenesse, through Iesus Christ our Lord. Amen.

O God, whose nature and propertie is euer to haue mercy, and to forgiue, receiue our humble petitions: and though wee be tied & bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christes sake our Mediatour and Aduocate, Amen.

¶ A thankesgiving for Raine.

O God our heauenly Father, who by thy gracious prouidence, doest cause the Former and the Latter raine to descend vpon the earth, that it may bring foorth fruit for the vse of man: We giue thee humble thankes, that it hath pleased thee in our greatest necessitie to send vs at the last a ioyfull Raine vpon thine inheritance, and to refresh it when it was drie, to the great comfort of vs thine vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord. Amen.

¶ A thankesgiving for faire Weather.

O Lord God who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy hast relieued and comforted our soules by this seasonable and blessed change of Weather, Wee prayse and glorifie thy holy name for this thy Mercie, and will alwayes declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord. Amen.

¶ A

¶ A thankesgiving for plenty.

O Most mercifull Father, which of thy gracious goodnesse, hast heard the deuout prayers of the Church, and turned our dearth & scarcity into cheapnesse and plenty: Wee giue thee humble thankes for this thy speciall bounty, beseeching thee to continue this thy louing kindnes vnto vs, that our Land may yeeld vs her fruits of increase, to thy glory & our comfort, through Iesus Christ our Lord. Amen.

¶ A thankesgiving for peace and victory.

O Almighty God, which art a strong Tower of defence vnto thy seruants, against the face of their enemies: We yeeld thee praise and thankesgiuing for our deliuerance from those great and apparant dangers, wherewith we were compassed: we acknowledge it thy goodnes, that we were not deliuered ouer as a prey vnto them, beseeching thee still to continue such thy mercies towards vs, that all the world may know that thou art our Sauiour and mighty deliuerer, through Iesus Christ our Lord. Amen.

¶ A thankesgiving for deliverance from the Plague.

O Lord God, which hast wounded vs for our sins, and consumed vs for our transgressions, by thy late heauy and dreadfull visitation, and now in the middest of Iudgement remembring Mercie, hast redeemed our soules from the iawes of death, We offer vnto thy Fatherly goodnes, our selues, our soules and bodies, which thou hast deliuered, to be a liuing sacrifice vnto thee, alwayes praising and magnifying thy mercies in the midst of the Congregation, through Iesus Christ our Lord. Amen.

Or this.

VVEe humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy Law, might iustly haue fallen vpon vs, by reason of our manifold transgressions and hardnesse of heart: Yet seeing it hath pleased thee of thy tender mercy, vpon our weake and vnworthy humiliation, to assuage the noysome pestilence, wherewith we lately haue beene sore afflicted, and to restore the voyce of ioy and health into our dwellings: We offer vnto thy diuine Maiestie, the Sacrifice of praise and thankesgiuing, lauding and magnifying thy glorious Name for such thy preseruation and prouidence ouer vs, through Iesus Christ our Lord, Amen.

¶ The

¶ The Collects, Epistles, and Gospels, to be vsed at the celebration of the Lords Supper, and holy Communion through the Yeare.

¶ The first Sunday in Advent.

The Collect.

ALmighty God, giue vs grace that wee may cast away the workes of darkenesse, and put vpon vs the armour of light, now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visit vs in great humilitie) that in the last day, when he shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, wee may rise to the life immortall, through him, who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

Rom. 13.8. OWe nothing to any man, but this, that ye loue one another: for he that loueth another, fulfilleth the Law. For these Commandements, Thou shalt not commit adultery. Thou shalt not kil, Thou shalt not steale. Thou shalt not beare false witnes, Thou shalt not lust, & so forth, (if there be any other Commandement) it is all comprehended in this saying, namely, loue thy neighbour as thy selfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This also we know the season, how that it is time that we should now awake out of sleep: for now is our saluation neerer, than when we beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly

honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but put yee on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospel.

AND when they drew nigh to Ierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anon ye shall find an Asse bound, and her colt with her, loose them, and bring them vnto me: and if any man say ought vnto you, say yee, The Lord hath need of them: and straightway hee will let them goe. All this was done, that it might be fulfilled which was spoken by the Prophet, saying: Tell yee the daughter of Sion, Behold, thy King commeth vnto thee, meeke, sitting vpon an Asse, and a colt the foale of the Asse vsed to the yoke. The disciples went and did as Iesus commanded them, and brought the Asse and the colt, and put on them their cloathes, and set him thereon. And many of the people spread their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer the people that went before, and they that came after, cryed, saying: Hosanna to the Sonne of Dauid: Blessed is hee that commeth in the Name of the Lord, Hosanna in the Highest. And when hee was come to Hierusalem, all the Citty was moued, saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth, a Citty of Galilee. And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and ouerthrew the Tables of the money-changers, and the seates of them Mat. 21. 1.

that sold doues, and said vnto them: It is written, My house shall be called the House of prayer, but yee haue made it a denne of theeues.

¶ The second Sunday in Advent.

The Collect.

BLessed Lord, which hast caused all holy Scriptures to be written for our learning: Grant vs that we may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ.

The Epistle.

Rom. 15. 4. WHatsoeuer things are written afore time, they are written for our learning, that we, through patience & comfort of the Scriptures might haue hope. The God of patience & consolation, grant you to be like minded one towards another, after the example of Christ Iesus: that ye all agreeing together, may with one mouth praise GOD the Father of our Lord Iesus Christ. Wherefore receiue ye one another, as Christ receiued vs, to the praise of God. And this I say, that Iesus Christ was a Minister of the Circumcision for the trueth of God, to confirme the promises made vnto the Fathers, and that the Gentiles might praise God for his mercy, as it is written, For this cause I will praise thee among the Gentiles, and sing vnto thy Name. And againe he saith, Reioyce ye Gentiles with his people. And again, Praise the Lord all ye Gentiles, & laud him, all ye Nations together. And againe Esay saith, There shall be the root of Iesse, & he that shall rise to reigne ouer the Gen-

Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy & peace in beleeuing, that yee may bee rich in hope, through the power of the holy Ghost.

The Gospell.

THere shall be signes in the Sunne, and in the Moone, and in the Starrs: and in the earth the people shal be at their wits end through despaire. The sea and the waters shall roare, and mens hearts shall faile them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shall mooue. And then shall they see the Sonne of man come in a cloud, with power and great glory. When these things begin to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the figge tree, and all other trees, when they shoot foorth their buds, ye see and know of your owne selues, that Summer is then nigh at hand. So likewise ye also, (when yee see these things come to passe) bee sure that the kingdome of God is nigh. Verily I say vnto you, this generation shall not passe, till all be fulfilled. Heauen and earth shall passe, but my words shall not passe.

¶ The third Sunday in Advent.

The Collect.

LORD wee beseech thee, giue eare to our prayers, and by thy gracious visitation lighten the darknes of our hearts, by our Lord Jesus Christ.

The Epistle.

LEt a man this wise esteeme vs, euen as the Ministers of Christ, and Stewards of the secrets of GOD. Furthermore, it is required of the Stewards, that a man bee found faithfull,

with me it is but a very ſmall thing, that I ſhould bee iudged of you, either of mans iudgement: No, I iudge not mine owne ſelfe, for I know nought by my ſelfe, yet am I not thereby iuſtified. It is the LORD that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkeneſſe, and open the counſells of the hearts, and then ſhall euery man haue praiſe of God.

The Goſpel.

Mat. 11. 2. WHen Iohn, being in priſon, heard the Workes of Chriſt, hee ſent two of his diſciples, and ſaid vnto him, Art thou he that ſhall come, or doe we looke for another? Ieſus anſwered and ſaid vnto them, Goe and ſhew Iohn again what ye haue heard and ſeene. The blind receiue their ſight, the lame walke, the lepers are cleanſed, and the deafe heare, the dead are raiſed vp, and the poore receiue the glad tydings of the Goſpell, and happy is he that is not offended by me. And as they departed, Ieſus began to ſay vnto the people concerning Iohn, What went yee out into the wilderneſſe to ſee? A reede that is ſhaken with the winde? or what went yee out to ſee? A man cloathed in ſoft rayment? Behold, they that weare ſoft cloathing, are in Kings houſes. But what went yee out for to ſee? A Prophet? Verily I ſay vnto you, and more then a Prophet. For this is hee of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.

¶ The fourth Sunday in Advent.

The Collect.

LOrd, raiſe vp (we pray thee) thy power, and come among vs, and with great might ſuccour vs, that whereas (through our ſinnes and wickedneſſe) wee be

be ſore let and hindred, thy bountifull grace and mercie (through the ſatisfaction of thy Sonne our Lord) may ſpeedily deliuer vs: to whom with thee and the holy Ghoſt, be honour and glory, world without end.

The Epiſtle.

REioyce in the Lord alway, and againe I ſay reioyce. Let your ſoftnes be knowen to all men: the Lord is euen at hand. Be carefull for nothing, but in all prayer and ſupplication, let your petitions bee manifeſt vnto God with giuing of thankes. And the peace of God (which paſſeth all vnderſtanding) keepe your hearts and mindes through Chriſt Ieſu. Phil. 4. 4.

The Goſpel.

THis is the record of Iohn, when the Iewes ſent Prieſts and Leuits from Hieruſalem, to aſke him, What art thou? And he confeſſed and denyed not, and plainely ſayd, I am not Chriſt. And they aſked him, What art thou then? Art thou Elias? And hee ſayd, I am not. Art thou the Prophet? And hee anſwered, No. Then ſaid they vnto him, What art thou, that wee may giue an anſwere vnto them that ſent vs? What ſayeſt thou of thy ſelfe? He ſayd, I am the voyce of a Cryer in the wilderneſſe, Make ſtraight the way of the Lord, as ſaith the Prophet Eſay. And they which were ſent, were of the Phariſees, and they aſked him, and ſayd vnto him, Why baptizeſt thou then, if thou bee not Chriſt, nor Elias, neither that Prophet? Iohn anſwered them, ſaying, I baptize with water, but there ſtandeth one among you whom ye know not: he it is, which though hee came after mee, was before me, whoſe ſhooe latchet I am not worthy to vnlooſe. Theſe things were Ioh. 1. 19.

done at Bethabara beyond Iordane, where Iohn did baptize.

¶ Christmas day.

The Collect.

ALmighty God, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to be borne of a pure Virgin: grant that wee being regenerate, and made thy children by adoption and grace, may dayly be renewed by thy holy Spirit, through the same our Lord Iesus Christ: who liueth and reigneth with thee, &c.

The Epistle.

Heb. 1.1. GOD, in times past, diuersly and many wayes spake vnto the Fathers by Prophets: but in these last dayes hee hath spoken to vs by his own Sonne, whom hee hath made Heire of all things, by whom also he made the worlds. Which Sonne being the brightnesse of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the Maiestie on high, being so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent Name then they. For vnto which of the Angels sayd hee at any time, Thou art my Sonne, this day haue I begotten thee? And againe, I will be his Father, and hee shall bee my Sonne. And againe, when hee bringeth in the first begotten Sonne into the world, hee saith, and let all the Angels of God worship him. And vnto the Angels hee saith, Hee maketh his Angels Spirits, and his ministers a flame of fire. But vnto the Sonne hee saith, Thy seate (O God) shall bee for euer and euer, the scepter of thy kingdome is a right scepter: thou hast loued righteousnesse, and hated

ted iniquity. Wherefore God, euen thy God hath anointed thee with the Oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning hast laid the foundation of the earth, & the heauens are the workes of thy hands. They shall perish, but thou endurest. They shall all waxe old as doth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art euen the same, and thy yeeres shall not faile.

The Gospel.

IN the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darkenesse, and the darkenesse comprehended it not. There was sent from God a man whose name was John, the same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. He was not that Light, but was sent to beare witnesse of the Light. That Light was the true Light, which lighteneth euery man that commeth into the world. Hee was in the world, and the world was made by him, and the world knew him not. He came among his owne, & his owne receiued him not. But as many as receiued him, to them gaue hee power to be made sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and wee saw the glory of it, as the glory of the only begotten Sonne of the Father, full of grace and trueth. John 1.1.

S. Stevens day.

The Collect.

GRant vs, O Lord, to learne to loue our enemies, by the example of thy Martyr S. Steuen, who prayed for his persecutors, to thee which liuest, &c.

¶ Then shall follow the Collect of the Nativity, which shalbe said continually vnto New-yeares day.

The Epistle.

Acts 7. 55. AND Steuen being full of the holy Ghost, looking vp steadfastly with his eyes into heauen, and saw the glory of God, and Iesus standing on the Right hand of God, and said: Behold, I see the Heauens open, and the Sonne of man standing on the Right hand of God. Then they gaue a shout with a loude voyce, and stopped their eares, and ran vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses laid downe their clothes at a yong mans feete, whose name was Saul: & they stoned Steuen, calling on, and saying, Lord Iesu receiue my spirit. And he kneeled downe, and cryed with a loude voyce, Lord, lay not this sinne to their charge. And when he had thus spoken he fell asleepe.

The Gospel.

Mat. 23. 34 BEhold, I send vnto you Prophets, and wise men, and Scribes, and some of them yee shall kill and crucifie, and some of them yee shall scourge in your Synagogues, and persecute them from Citty to Citty, that vpon you may come all the righteous blood which hath beene shedde vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias, the sonne of Barachias, whom yee slew betweene the Temple and the Altar. Verily I say vnto you, all these

things

things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the Hen gathereth her chickens vnder her wings, and yee would not? Behold, your house is left vnto you desolate. For I say vnto you, Ye shall not see me henceforth, till that yee say, Blessed is hee that commeth in the Name of the Lord.

¶ Saint Iohn Evangelists day.

The Collect.

MErcifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord. Amen.

The Epistle.

THat which was from the beginning, which wee haue heard, which wee haue seene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life. (And the life appeared, and we haue seene, & beare witnesse, and shew vnto you that eternall life, which was with the Father, & appeared vnto vs) That which we haue seene and heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may be with the Father and his Sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may bee full. And this is the tidings which wee haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all. If we say we haue fellowship with him, and walke in darknesse, we lie, and doe not the truth. But and if wee 1 Ioh. 1. 1.

walke

walke in light, euen as hee is in light, then haue wee fellowship with him, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne. If we say, we haue no sinne, we deceiue our selues, and the truth is not in vs. If we acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a liar, and his word is not in vs.

The Gospel.

Ioh. 21.19. IEsus said vnto Peter, Follow thou mee. Peter turned about, and saw the Disciple whom Iesus loued, following, (which also leaned on his breast at supper, and said, Lord, which is hee that betraieth thee?) When Peter therefore saw him, he said to Iesus, Lord, what shall hee here doe? Iesus said vnto him, If I will haue him to tary till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that the disciple should not die: yet Iesus said not vnto him, He shall not die: but, If I will that hee tary till I come, what is that to thee? The same disciple is he, which testifieth of these things, and wrote these things, and we know that his testimony is true. There are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not containe the Bookes that should be written.

¶ Innocents day.

The Collect.

ALmighty God, whose praise this day the young Innocents thy witnesses haue confessed: shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues wee doe confesse, through Iesus Christ our Lord.

The

Innocents day.

The Epistle.

I Looked, and loe, a Lambe stood on the mount Sion, and with him an hundred forty and foure thousand, hauing his Name, and his Fathers name written in their foreheads. And I heard a voice from heauen, as the sound of many waters, and as the voice of a great thunder. And I heard the voice of Harpers, harping with their Harpes. And they sung as it were a new song before the seat, and before the foure beasts and the Elders, and no man could learne the Song, but the hundred forty and foure thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are Virgins. These follow the Lambe whithersoeuer hee goeth. These were redeemed from men, being the first fruits vnto GOD, and to the Lambe, and in their mouthes was found no guile: for they are without spot before the Throne of God. Apoc. 14. 1.

The Gospel.

THe Angell of the Lord appeared to Ioseph in a sleepe, saying, Arise and take the childe and his mother, and flee into Egypt, and bee thou there till I bring thee word. For it will come to passe that Herod will seeke the childe to destroy him. So when he awoke, he tooke the childe and his mother by night, and departed into Egypt, and was there vnto the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, out of Egypt haue I called my Sonne. Then Herod when hee saw that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeeres old or vnder) accor- Mat. 2. 13.

according to the time, which he had diligently knowne out of the wisemen. Then was fulfilled that which was spoken by the Prophet Jeremy, whereas hee said, in Rama was there a voice heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas day.

The Collect.

Almighty God, &c. (As vpon Christmas day.)

The Epistle.

Gal. 4. 1. AND I say, that the heire (as long as he is a childe) differeth not from a seruant, though he be Lord of al, but is vnder tutors & gouernours, vntill the time that the father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the world: But when the time was ful come, God sent his Son made of a woman, and made bond vnto the Law, to redeeme them which were bond vnto the Law, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because yee are sonnes, God hath sent the Spirit of his Sonne into your hearts, which cryeth Abba, Father. Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The Gospel.

Mat. 1. 1. THis is the booke of the generation of Iesus Christ the Son of Dauid, the Son of Abraham: Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas & his brethren: Judas begat Phares & Zarem, of Thamar: Phares begat Esrõ: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon:

Salmon: Salmon begat Boos of Rachab: Boos begat Obed, of Ruth: Obed begat Jeſſe: Jeſſe begat Dauid the king: Dauid the king begat Salomon, of her that was the wife of Uri: Salomon begat Roboam: Roboam begat Abia: Abia begat Aſa: Aſa begat Joſaphat: Joſaphat begat Joram: Joram begat Oſias: Oſias begat Joatham: Joatham begat Achas: Achas begat Ezekias: Ezekias begat Manaſſes: Manaſſes begat Amon: Amon begat Joſias: Joſias begat Jechonias and his brethren, about the time that they were carried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorababel: Zorababel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eliazer: Eliazer begat Matthan: Matthan begat Jacob: Jacob begat Joſeph the husband of Mary, of whom was borne Jeſus, euen he that is called Chriſt. And ſo all the generations from Abraham to Dauid, are fourteene generations. And from Dauid vnto the captiuitie of Babylon, are fourteene generations. And from the captiuitie of Babylon vnto Chriſt, are fourteene generations.

The birth of Jeſus Chriſt was on this wiſe: when his mother Mary was matried to Joſeph, (before they came to dwell together) ſhee was found with childe by the holy Ghoſt. Then Joſeph her husband, becauſe hee was a righteous man, and would not put her to ſhame, was minded priuily to depart from her. But while he thus thought, behold, the Angell of the Lord appeared vnto him in ſleepe, ſaying, Joſeph thou ſonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghoſt. Shee ſhall bring

foorth a Sonne, and thou shalt call his name Jesus, for he shall saue his people from their sinnes. All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying: Behold a Maide shall bee with childe, and shall bring foorth a Sonne, and they shall call his Name Emmanuel: which if a man interprete, is as much to say, as, God with vs. And Joseph, as soone as he awoke out of sleepe, did as the Angel of the Lord had bidden him: and he tooke his wife vnto him, & knew her not, till she had brought foorth her first begotten Sonne, and called his Name Jesus.

¶ The Circumcision of Christ.

The Collect.

ALmighty God, which madest thy blessed Sonne to be circumcised, & obedient to the Law for man: grant vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord.

The Epistle.

Rom. 4. 8. BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then vpon the circumcision, or vpon the vncircumcision also: for wee say, that faith was reckoned to Abraham for righteousnesse. How was it then reckoned: when he was in circumcision, or when he was in the vncircumcision: not in time of circumcision, but when he was yet vncircumcised. And hee receiued the signe of circumcision, as a seale of the righteousnesse of faith, which he had yet being vncircumcised, that hee should be the father of all them that beleeue, though they bee not

not circumcised, that righteousnesse might be imputed to them also, and that hee might be the father of Circumcision, not vnto them only, which came of the Circumcised, but vnto them also that walke in the steps of the faith that was in our father Abraham before the time of Circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seed through the Law, but through the righteousnesse of faith: For if they which are of the Law, bee heires, then is faith but vaine, and the promise of none effect.

The Gospell.

AND it fortuned, assoone as the Angels were gone away from the sheepheards into Heauen, they said one to another, Let vs goe euen now vnto Bethlehem, and see this thing that we heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Mary and Ioseph, and the Babe laide in a manger. And when they had seene it, they published abroad the saying that was told them of the Childe. And all they that heard it, wondered at those things which were told them of the sheepheards. But Mary kept all these sayings, and pondered them in her heart. And the sheepheards returned, praising and lauding God, for all the things that they had heard and seene, euen as it was tolde vnto them. And when the eight day was come, that the Childe should be circumcised, his Name was called Iesus, which was named of the Angel before he was conceiued in the wombe. Luk. 2.15.

If there bee a Sunday betweene the Epiphany and the Circumcision, then shall be vsed the same Collect, Epistle and Gospell at the Communion, which was vsed vpon the day of Circumcision.

¶ The

The Collect.

O God, which by the leading of a Starre didst manifest thy onely begotten Sonne to the Gentiles; mercifully grant, that wee which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

Ephe. 3. 1.

FOr this cause I Paul am a prisoner of Jesus Christ for you heathen, if yee haue heard of the ministration of the grace of God which is giuen me to youward. For by reuelation shewed he the mystery vnto me, as I wrote afore in few words, whereby when ye reade, ye may vnderstand my knowledge in the mystery of Christ, which mystery in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophets by the Spirit, that the Gentiles should be inheritors also, & of the same body, and partakers of his promise of Christ, by the meanes of the Gospell whereof I am made a Minister, according to the gift of the grace of God, which is giuen vnto me after the working of his power. Vnto mee the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world hath beene hid in God, which made all things through Jesus Christ, to the intent that now vnto the rulers and powers in heauenly things, might be known by the Congregation, the manifold wisdome of God, according to the eternall purpose which hee wrought in Christ Jesus our Lord, by whom we haue boldnesse and entrance, with the confidence which is by the faith of him.

The Gospell.

Matt. 2. 1.

WHen Jesus was borne in Bethlehem, a Citie in Jurie, in the time of Herod the King: behold there came wise men from the East to Jerusalem, saying, Where is he that is borne King of the Jewes? for we haue seene his Starre in the East, and are come to worship him. When Herod the King had heard these things, he was troubled, and all the citie of Hierusalem with him. And when he had gathered all the chiefe Priests and Scribes of the people together, hee demaunded of them where Christ should be borne. And they said vnto him, At Bethlehem in Jurie: for thus it is written by the Prophet, And thou Bethlehem in the land of Jurie, art not the least among the princes of Juda: for out of thee shall come vnto mee the Captaine that shall gouerne my people Israel. Then Herod (when he had priuily called the wise men) hee enquired of them diligently what time the Starre appeared. And he bade them goe to Bethlehem, and sayd, Goe your way thither, and search diligently for the Childe: and when ye haue found him, bring me word againe, that I may come and worship him also. When they had heard the king, they departed, and loe, the Starre which they saw in the East, went before them, till it came and stood ouer the place, wherein the childe was. When they saw the Starre, they were exceeding glad, and went into the house, and found the child with Mary his mother, and fell down flat, and worshipped him, and opened their Treasures, and offered vnto him gifts, Golde, Frankincense and Myrrhe. And after they were warned of God in a sleepe, that they should not goe againe to Herod, they returned into their owne countrey another way.

The first Sunday after the Epiphany.

The Collect.

LOrd we beseech thee mercifully to receiue the prayers of thy people which call vpon thee: and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle.

Rom. 12. 1. I Beseech you therefore, brethren, by the mercifulnes of God, that ye make your bodies a quicke sacrifice, holy, and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world, but be yee changed in your shape, by the renewing of your minde, that ye may proue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto mee giuen is) to euery man among you, that no man stand high in his owne conceit, more then it becommeth him, to esteeme of himselfe, but so iudge of himselfe, that he bee gentle and sober, according as God hath dealt to euery man the measure of faith. For as we haue many members in one body, and all members haue not one office: So we being many are one body in Christ, and euery man among our selues one anothers members.

The Gospell.

Luke 2. 43. THe father and mother of Iesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the childe Iesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to haue beene in the company, came a dayes iourney, and sought him among their kinsfolke and acquain-

acquaintance. And when they found him not, they went backe againe to Hierusalem, & sought him. And it fortuned that after three dayes they found him in the Temple, sitting in the midst of the Doctors, hearing them and posing them. And all that heard him, were astonied at his vnderstanding & answeres. And when they saw him, they marueiled. And his mother said vnto him, Son, why hast thou thus dealt with vs? Behold, thy father & I haue sought thee sorrowing. And he said vnto them, How happened it that ye sought me? Wist ye not that I must goe about my Fathers businesse? And they vnderstood not that saying which he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome and age, and in fauour with God and men.

¶ The second Sunday after the Epiphany.

The Collect.

ALmighty and Euerlasting God, which doest gouerne all things in heauen and in earth: mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The Epistle.

SEeing that we haue diuers gifts, according to the grace that is giuen vnto vs, if a man haue ỹ gift of prophesie, let him haue it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercie, let him doe it with cheere- Rom. 12.6.

fulnes. Let loue be without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giuing honour goe one before another. Be not slouthfull in the busines which ye haue in hand. Be feruent in spirit apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the saints. Be ready to harbour. Blesse them which persecute you. Blesse I say, and curse not. Bee merry with them that are merry, weepe with them that weepe. Be of like affection one towards another. Bee not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Ioh. 2. 1. AND the third day was there a marriage in Cana a city in Galilee, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the marriage. And when the wine failed, the mother of Jesus said vnto them, They haue no wine. Jesus said vnto her, Woman, what haue I to do with thee? mine houre is not yet come. His mother said vnto the ministers, Whatsoeuer he saith vnto you, doe it. And there were standing there six water pots of stone, after the manner of purifying of the Jewes, containing two or three firkins apiece. Jesus said vnto them, Fill the water pots with water. And they filled them vp to the brimme. And he said vnto them, Draw out now, and beare vnto the Gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was, (but the ministers which drew the water knew) hee called the bridegrome, and said vnto him, Euery man at the beginning doth set forth good wine, and when men be drunke, then that which is worse: but thou hast

haſt kept the good wine vntill now. This beginning of miracles did Jeſus in Cana of Galilee, and ſhewed his glory, and his diſciples beleeued on him.

¶ The third Sunday after the Epiphany.

The Collect.

ALmighty and euerlaſting God, mercifully looke vpon our infirmities, and in all our dangers and neceſſities, ſtretch forth thy right hand to help and defend vs, through Chriſt our Lord.

The Epiſtle.

BEe not wiſe in your owne opinions, Recompence to no man euill for euill. Prouide afore hand things honeſt, not onely before God, but alſo in the ſight of all men. If it be poſſible (as much as in you is) liue peaceably with al men. Dearly beloued, auenge not your ſelues, but rather giue place vnto wrath, For it is written, Vengeance is mine, I will reward, ſaith the Lord. Therefore if thine enemie hunger, feed him: if he thirſt, giue him drinke: for in ſo doing, thou ſhalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodneſſe. Rom. 12. 16.

The Goſpel.

WHen he was come down from the mountain, much people followed him. And behold, there came a Leper and worſhipped him, ſaying, Maſter, if thou wilt, thou canſt make me cleane. And Jeſus put forth his hand, & touched him, ſaying, I will, be thou cleane: & immediatly his leproſie was cleanſed. And Jeſus ſaid vnto him, Tell no man, but goe and ſhew thy ſelfe to the Prieſt, and offer the gift (that Moſes commanded to be offered) for a witneſſe vnto them. And when Jeſus was entred into Caper- Mat. 8. 1.

Capernaum, there came vnto him a Centurion, and beſought him, ſaying, Maſter, my ſeruant lyeth at home ſicke of the palſie, and is grieuouſly pained. And Jeſus ſaid, When I come vnto him, I will heale him. The Centurion anſwered, and ſaid, Sir, I am not worthy that thou ſhouldeſt come vnder my roofe: but ſpeake the word only, and my ſeruant ſhall be healed. For I alſo my ſelfe am a man ſubiect to the authority of another, and haue Souldiers vnder me: and I ſay to this man, Goe, and he goeth: and to another man, Come, and he commeth: and to my ſeruant, Doe this, and he doeth it. When Jeſus heard theſe words, hee marueiled, and ſayd vnto them that followed him, Verily I ſay vnto you, I haue not found ſo great faith in Iſrael. I ſay vnto you, that many ſhall come from the Eaſt and Weſt, and ſhall reſt with Abraham, Iſaac, and Jacob, in the kingdome of heauen: But the children of the kingdome ſhall be caſt out into vtter darkeneſſe, there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid vnto the Centurion, Goe thy way, and as thou beleeueſt, ſo be it vnto thee. And his ſeruant was healed the ſelfe ſame houre.

¶ The iiij. Sunday after the Epiphany.

The Collect.

GOd which knoweſt vs to bee ſet in the mids of ſo many and great dangers, that for mans frailneſſe wee cannot alway ſtand vpright: grant to vs the health of body and ſoule, that all thoſe things which we ſuffer for ſinne, by thy helpe we may well paſſe and ouercome, through Chriſt our Lord.

The Epiſtle.

Rom. 13. 1. LEt euery ſoule ſubmit himſelfe vnto the authority of the higher powers: for there is no power but of God, The powers that be, are ordeined

ordeined of God. Whoſoeuer therefore reſiſteth power, reſiſteth the ordinance of God: but they that reſiſt, ſhall receiue to themſelues damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. Wilt thou be without feare of the power? doe well then, & ſo ſhalt thou be praiſed of the ſame: for he is the miniſter of God for thy wealth. But if thou doe that which is euill, then feare: for he beareth not the ſword for nought: for hee is the miniſter of God to take vengeance on them that doe euill. Wherefore yee muſt needes obey, not onely for feare of vengeance, but alſo becauſe of conſcience: and euen for this cauſe pay ye tribute: For they are Gods miniſters, ſeruing for the ſame purpoſe. Giue to euery man therefore his duetie: tribute to whom tribute belongeth: cuſtome, to whom cuſtome is due: feare, to whom feare belongeth: honour, to whom honour perteineth.

The Goſpel.

AND when he entred into a Ship, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch as the ſhip was couered with waues: but hee was aſleepe. And his Diſciples came to him, and awoke him, ſaying, Maſter, ſaue vs, we periſh. And he ſaid vnto them, Why are ye fearefull, O ye of little faith? Then he aroſe, and rebuked the windes & the ſea, and there followed a great calme. But the men marueiled, ſaying, What manner of man is this, that both windes and ſea obey him? And when hee was come to the other ſide, into the Countrey of the Gergeſites, there met him two poſſeſſed of deuils, which came out of the graues, and were out of meaſure fierce, ſo that no man might goe by that way. And behold, they cryed out, ſaying, O Jeſu, thou Sonne of God, what haue we to doe with thee? Mat. 8.23.

Art thou come hither to torment vs before the time? And there was a good way off from them an herde of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herd of swine. And he said vnto them, Go your wayes. Then went they out, and departed into the herde of swine. And behold, the whole herde of swine was carryed headlong into the Sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the Citie, and told euery thing, and what had happened vnto the possessed of the deuils. And behold, the whole Citie came out to meete Iesus: and when they saw him, they besought him that he would depart out of their coasts.

¶ The v. Sunday after the Epiphany.

The Collect.

LOrd, wee beseech thee to keepe thy Church and household continually in thy true Religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore bee defended by thy mighty power, through Iesus Christ our Lord.

The Epistle.

Coloss. 3. 12

PVt vpon you as the elect of GOD, tender mercie, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarrell against another: as Christ forgaue you, euen so doe yee. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that yee bee thankefull. Let the word of Christ dwell in you plentously with all wisedome. Teach and exhort your owne selues in Psalmes, and Hymnes, and spirituall songs, singing

ſinging with grace in your hearts to the Lord. And whatſoeuer ye do in word or deed, doe al in the Name of the Lord Ieſu, giuing thankes to God the Father, by him.

The Goſpel.

THe kingdome of heauen is like vnto a man which ſowed good ſeed in his field: but while men ſlept, his enemie came, & ſowed tares among the wheate, & went his way. But when the blade was ſprung vp, and had brought foorth fruit, then appeared the tares alſo. So the ſeruants of the houſholder came, and ſaid vnto him, Sir, diddeſt not thou ſowe good ſeede in thy fielde? from whence then hath it tares? Hee ſaid vnto them, The enuious man hath done this. The ſeruants ſaid vnto him, Wilt thou then that we goe and weede them vp? But hee ſayd, Nay, leſt while yee gather vp the tares, ye plucke vp alſo the wheate with them: let both grow together vntill the harueſt, and in the time of harueſt, I will ſay to the reapers, Gather ye firſt the tares, and binde them together in ſheaues to be burnt, but gather the wheate into my barne. Matt. 13 24

¶ The ſixt Sunday (if there bee ſo many) ſhall haue the ſame Collect, Epiſtle and Goſpel, that was vpon the fift Sunday.

¶ The Sunday called Septuageſima.

The Collect.

O Lord, wee beſeech thee, fauourably to heare the prayers of thy people, that wee which are iuſtly puniſhed for our offences, may be mercifully deliuered by thy goodneſſe, for the glory of thy Name, through Ieſus Chriſt our Sauiour, who liueth and reigneth world without end, Amen.

The

The ſunday called Septuageſima.

The Epiſtle.

1 Cor. 9.24. PErceiue ye not, how that they which run in a courſe, run all, but one receiueth the reward? So run, that yee may obtaine. Euery man that ſtriueth maſteries, abſtaineth from all things, and they doe it to obtaine a crowne that ſhall periſh, but we to obtaine an euerlaſting Crowne. I therefore ſo run, not as at an vncertaine thing: ſo fight I, not as one that beateth the ayre: but I tame my body, and bring it into ſubiection, leſt by any meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhould be caſt away.

The Goſpel.

Mat. 20.1. THe kingdome of Heauen is like vnto a man that is an houſholder, which went out earely in the morning to hire labourers into his Vineyard. And when the agreement was made with the labourers for a penny a day, he ſent them into his Vineyard, and he went out about the third houre, and ſaw other ſtanding idle in the market place, and ſaid vnto them, Goe ye alſo into the Vineyard, and whatſoeuer is right I will giue you, and they went their way. Againe hee went out about the ſixt and ninth houre, and did likewiſe. And about the eleuenth houre he went out, and found others ſtanding idle, and ſaid vnto them, Why ſtand yee heere all the day idle? They ſaid vnto him, Becauſe no man hath hired vs. He ſayth vnto them, Goe yee alſo into the Vineyard, and whatſoeuer is right, that ſhall yee receiue. So when Euen was come, the Lord of the Vineyard ſayd vnto his ſteward, Call the labourers, and giue them their hire, beginning at the laſt, vntill the firſt. And when they did come that came about the eleuenth houre, they receiued

ued euery man a penny. But when the firſt came alſo, they ſuppoſed that they ſhould haue receiued moze, and they likewiſe receiued euery man a penny. And when they had receiued it, they murmured againſt the good-man of the houſe, ſaying, Theſe laſt haue wrought but one houre, & thou haſt made thē equall with vs, which haue borne the burden and heat of the day. But he anſwered vnto one of them, and ſaid: Friend, I doe thee no wrong: Didſt thou not agree with mee for a penny? Take that thine is, and goe thy way: I will giue vnto this laſt, euen as vnto thee. Is it not lawfull for me to doe as me luſteth with mine owne goods? Is thine eye euill becauſe I am good? So the laſt ſhall be firſt, and the firſt ſhall be laſt. For many be called, but few be choſen.

¶ The Sunday called Sexageſima.

The Collect.

LOrd God, which ſeeſt that we put not our truſt in any thing that we doe, mercifully grant, that by thy power wee may bee defended againſt all aduerſitie, through Ieſus Chriſt our Lord. 2. Cor. 11. 19.

The Epiſtle.

YE ſuffer fooles gladly, ſeeing your ſelues are wiſe. For yee ſuffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himſelfe, if a man ſmite you on the face. I ſpeake as concerning rebuke, as though wee had beene weake in this behalfe. Howbeit, wherein ſoeuer any man dare be bold (I ſpeake fooliſhly) I dare bee bolde alſo. They are Hebrewes, euen ſo am I. They are Iſraelites, euen ſo am I. They are the ſeed of Abraham, euen ſo am I. They are the Miniſters of Chriſt, (I ſpeak as a foole) I am more. In labours

more

moze abundant, in ſtripes aboue meaſure, in pꝛiſon moze plenteouſly, in death often. Of the Iewes fiue times receiued I fozty ſtripes ſaue one. Thꝛice was I beaten with rodds. I was once ſtoned. I ſuffered thꝛice ſhipwꝛacke. Night and day haue I bꝛene in the deep ſea. In iourneying often, in peꝛils of waters, in peꝛils of robbers, in ieopardies of mine owne Nation, in ieopardies among the Heathen, in peꝛils in the City, in peꝛils in wilderneſſe, in peꝛils in the Sea, in peꝛils among falſe bꝛethꝛen, in labour and tꝛauaile, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakednes: Beſide the things which outwardly happen vnto me, I am cumbꝛed daylie, and doe care foꝛ all Congregations. Who is weake, and I am not weake? who is offended, and I bꝛune not? If I muſt needes boaſt, I will boaſt of the things that concerne mine infirmities. The God and Father of our Lozd Ieſus Chꝛiſt which is bleſſed foꝛ euermoze, knoweth that I lie not.

The Goſpel.

Luke 8.4. WHen much people were gathered together, & were come to him out of all cities, he ſpake by a ſimilitude. The ſower went out to ſow his ſeed, & as he ſowed, ſome fell by the way ſide, & it was troden down, & the fowles of the ayꝛe deuoured it vp. And ſome fel on ſtones, & aſſoon as it was ſpꝛung vp, it withered away, becauſe it lacked moyſtnes. And ſome fell among thoꝛnes, & the thoꝛnes ſpꝛang vp with it, & choked it. And ſome fell on good ground, & ſpꝛang vp, & bare fruit an hundꝛed fold. And as he ſaid theſe things, he cryed, He that hath eares to heare, let him heare. And his diſciples aſked him, ſaying, what maner of ſimilitude is this? And he ſaid, Vnto you it is giuen to know the ſecrets of the kingdom of God, but to other

by

by parables, that when they ſee they ſhould not ſee, and when they heare, they ſhould not vnderſtand. The parable is this. The ſeed is the word of God. Thoſe that are beſide the way are they that heare: then commeth the deuill, and taketh away the word out of their hearts, leſt they ſhould beleeue, and be ſaued. They on the ſtones, are they which when they heare, receiue the word with ioy, and theſe haue no rootes, which for a while beleeue, & in time of temptation goe away. And that which fell among thornes, are they, which when they haue heard, goe forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring forth fruit through patience.

¶ The Sunday called Quinquageſima.

The Collect.

O Lord, which doeſt teach vs that all our doings without charitie are nothing worth: ſend thy holy Ghoſt, and powre into our hearts that moſt excellent gift of charitie, the very bond of peace and all vertues, without the which whoſoeuer liueth, is counted dead before thee: Grant this for thy onely Sonne Jeſus Chriſts ſake.

The Epiſtle.

THough I ſpeake with tongues of men and of Angels, and haue no loue, I am euen as ſounding braſſe, or as a tinckling Cymball. And though I could propheſie, and vnderſtand all ſecrets, and all knowledge: yea, if I haue all faith, ſo that I could moone mountaines out of their places, and yet haue no loue, I am nothing. And though I beſtow all my goods 1. Cor. 13. 1

goods to feed the poore, & though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, & is courteous, loue enuieth not, loue doeth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquity, but reioyceth in the trueth, ſuffereth all things, beleeueth al things, hopeth all things, endureth al things. Though that prophecying faile, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, & our prophecying is vnperfect. But when that which is perfect is come, then that which is vnperfect ſhall bee done away. When I was a childe, I ſpake as a childe, I vnderſtood as a childe, I imagined as a childe: but aſſoone as I was a man, I put away childiſhnes. Now wee ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall wee ſee face to face. Now I know vnperfectly: but then ſhall I know euen as I am knowne. Now abideth Faith, Hope, and Loue, euen theſe three: but the chiefe of theſe is Loue.

The Goſpell.

Luk. 18. 31

IEſus tooke vnto him the twelue, and ſaid vnto them, Behold, we go vp to Hieruſalem, and all ſhalbe fulfilled that are written by the Prophets, of the Sonne of man. For he ſhall be deliuered vnto the Gentiles, and ſhall be mocked, and deſpitefully intreated, & ſpitted on. And when they haue ſcourged him, they will put him to death, and the third day hee ſhall riſe againe. And they vnderſtood none of theſe things. And this ſaying was hid from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe, that as he was come nigh to Iericho, a certaine blind man ſate by the high way ſide, begging.

And

And when he heard the people passe by, he asked what it meant. And they said vnto him, That Iesus of Nazareth passed by. And he cryed, saying, Iesu thou Son of Dauid, haue mercy on me. And they which went before, rebuked him, that he should hold his peace: but he cryed so much the more, Thou Son of Dauid haue mercy on me. And Iesus stood still, & commanded him to be brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And he said, Lord, that I might receiue my sight. And Iesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly he receiued his sight, and followed him, praysing God. And all the people when they saw it, gaue praise vnto God.

¶ The first day of Lent.

The Collect.

ALmighty and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create and make in vs new and contrite hearts, that wee worthily lamenting our sinnes, & acknowledging our wretchednesse, may obtaine of thee, the God of all mercy, perfect remission and forgiuenesse, through Iesus Christ.

The Epistle.

TVrne you vnto me with all your hearts, Ioel 1.12.
with fasting, weeping, and mourning: Rend your hearts, & not your cloathes. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turne and forgiue: and after his chastening, he shall let your encrease remaine for meate and drinke offerings vnto the Lord your God. Blow out with the trumpet in Sion,

Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bridegroome goe forth of his chamber, & the bride out of her closet. Let the Priests serue the Lord betweene the Porch and the Altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage bee brought to such confusion, lest the Heathen bee Lords thereof. Wherefore should they say among the Heathen, Where is now their God?

The Gospel.

Matt. 6. 16. When ye fast, be not sad, as the hypocrits are: for they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou, when thou fastest, anoint thine head, & wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doth corrupt, and where theeues breake thorow & steale, but lay vp for you treasures in heauen, where neither rust nor moth doth corrupt, and where theeues doe not breake thorow and steale. For where your treasure is, there will your hearts be also.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast forty dayes & forty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, wee may euer obey thy godly motions, in righteousnes and true holines, to thy honor & glory, which liuest and reignest, &c.

The

The first sunday in Lent.

The Epistle.

WE as helpers exhort you, that yee receiue not the grace of God in vaine. For he saith, I haue heard thee in a time accepted, & in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictiõs, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureness, in knowledge, in long suffering, in kindnes, in the holy Ghost, in loue vnfained, in the word of trueth, in the power of God, by the armour of righteousnesse on the right hand & on the left, by honor, and dishonour, by euill report, and good report, as deceiuers, and yet true: as vnknowne, and yet knowne: as dying, and behold we liue: as chastened, and not killed: as sorrowing, and yet alway merry: as poore, and yet making many rich: as hauing nothing, and yet possessing all things. 2. Cor. 6. 1.

The Gospel.

THen Iesus was led away of the Spirit into the wildernes, to bee tempted of the deuill. And when hee had fasted fourty dayes and fourty nights, he was at the last an-hungred. And when the tempter came to him, hee said, If thou bee the Sonne of God, commaund these stones to be made bread. But he answered and said, It is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy City, and setteth him on a pinacle of the Temple, and sayth vnto him, If thou be the Sonne Matt 4. 1.

of God, cast thy selfe down headlong: for it is written, He shall giue his Angels charge ouer thee, and with their hands they shall hold thee vp, lest at any time thou dash thy foot against a stone. And Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe, the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them, and sayth vnto him, All these will I giue thee, if thou wilt fall downe and worship me. Then sayth Iesus vnto him, Auoyde Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill leaueth him, and behold, the Angels came and ministred vnto him.

¶ The second Sunday in Lent.

The Collect.

ALmighty God, which doest see that wee haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that wee may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assault & hurt the soule, through Iesus Christ, &c.

The Epistle.

1. Thess. 4. 1. WE beseech you brethren, & exhort you by the Lord Iesus, that ye increase more & more, euen as ye haue receiued of vs, how ye ought to walke, & to please God. For ye know what commandements we gaue you by our Lord Iesus Christ. For this is the will of God, euen your holinesse: that ye should abstaine from fornication, and that euery one of you should know how to keepe his vessell in holi-

nesse

nesse and honour, and not in the lust of concupiscence, as doe the heathen, which know not GOD: that no man oppresse and defraud his brother in bargaining, because that the Lord is the auenger of al such things, as we told you before, and testified. For God hath not called vs to vncleannesse, but vnto holinesse. Hee therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospell.

IEsus went thence, and departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the same coasts) cryed vnto him, saying, Haue mercy on me, O Lord thou Son of Dauid: my daughter is piteously vexed with a deuill. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she cryeth after vs. But hee answered and said, I am not sent, but to the lost sheepe of the house of Israel. Then came shee and worshipped him, saying, Lord helpe me. Hee answered and said, It is not meete to take the childrens bread, and cast it to dogs. Shee answered and said, Trueth Lord, for the dogs eate of the crummes which fall from their Masters table. Then Jesus answered and said vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time. Mat. 15. 21.

¶ The iij. Sunday in Lent.

The Collect.

WE beseech thee Almighty God, loke vpon the hearty desire of thy humble seruants, and stretch foorth thy right hand of thy Maiestie, to be our defence against all our enemies, through Jesus Christ our Lord.

The iij. Sunday in Lent.

The Epistle.

Ephe. 5. 1. BEye the followers of God as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offering and a sacrifice of a sweet sauour to God. As for fornication, and all vncleannes, or couetousnes, let it not be once named among you, as it becommeth Saints: or filthinesse, or foolish talking or iesting, which are not comely, but rather giuing of thankes. For this yee know, that no whoremonger, either vnclean person, or couetous person (which is a worshipper of Images) hath any inheritance in the kingdome of Christ and of God. Let no man deceiue you with vaine words: for because of such things commeth the wrath of God vpon the children of disobedience. Bee yee not therefore companions of them. Yee were sometimes darknes, but now are yee light in the Lord: walke as children of light: for the fruit of the spirit consisteth in all goodnes, and righteousnes, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darknes, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret, but all things when they are brought forth by the light, are manifest; For whatsoeuer is manifest, the same is light. Wherefore he sayth, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospell.

Luke 11. 14 IEsus was casting out a diuell that was dumbe. And when he had cast out the deuill, the dumbe spake, and the people wondered. But some of them said, He casteth out deuills through Beelzebub the chiefe of the deuills. And other tempted him, and required

required of him a signe from heauen. But he knowing their thoughts, said vnto them, Euery kingdome diuided against it selfe is desolate, and one house doth fall vpon another. If Sathan also bee diuided against himselfe, how shall his kingdome endure? Because yee say, I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out? Therefore shal they be your Iudges. But if I by the finger of God cast out deuils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: But when a stronger than he commeth vpon him, and ouercommeth him, he taketh from him all his harnesse wherein he trusteth, & diuideth his goods. He that is not with me, is against me, and he that gathereth not with mee, scattereth abroad. When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest: and when he findeth none, he saith, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirits worse than himselfe, and they enter in, and dwell there: and the end of that man is worse than the beginning. And it fortuned, that as he spake these things, a certain woman of the company lift vp her voyce, and said vnto him, Happie is the wombe that bare thee, and the paps which gaue thee sucke. But he said, Yea, happy are they that heare the Word of God, and keepe it.

¶ The fourth Sunday in Lent.

The Collect.

GRant wee beseech thee Almighty God, that wee which for our euill deeds are worthily punished

by the comfort of thy grace, may mercifully be relieued, through our Lord Iesus Christ.

The Epistle.

Gal 4.21. TEl me (ye that desire to be vnder the Law) doe ye not heare of the Law: for it is written, that Abraham had two sonnes: the one by a bondmaide, the other by a free woman. Yea, and he which was borne of the bond woman, was borne after the flesh: but hee which was borne of the free woman, was borne by promise. Which things are spoken by an allegory: For these are two Testaments, the one from the mount Sinai, which gendreth vnto bondage, which is Agar: for mount Sinai is Agar in Arabia, and bordereth vpon the City which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the Mother of vs all. For it is written, Reioyce thou barren that beares not children, breake foorth and cry thou that trauailest not: for the desolate hath many moe children, than shee which hath an husband. Brethren, we are after Isaac the children of promise. But as then, he that was borne after the flesh, persecuted him that was borne after the spirit: euen so is it now. Neuertheless, what saith the Scripture? Put away the bondwoman and her son: for the son of the bondwoman shall not be heire with the son of the free woman. So then brethren, we are not children of the bondwoman, but of the free woman.

The Gospel.

Iohn 6.1. IEsus departed ouer the Sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, because they saw his miracles which hee did on them that were diseased. And Iesus went

went vp into a mountaine, and there he sate with his disciples. And Easter (a feast of the Iewes) was nigh. When Iesus then lift vp his eyes, and saw a great company come vnto him, he said vnto Philip, Whence shall we buy bread, that these may eate? This he said to proue him, for he himselfe knew what he would doe. Philip answered him, Two hundred penny worth of bread are not sufficient for them, that euery man may take a little. One of his disciples (Andrew, Simon Peters brother) saith vnto him, There is a lad which hath fiue barley loaues, and two fishes: but what are they among so many? And Iesus said, Make the people sit downe. There was much grasse in the place: So the men sate downe in number about fiue thousand. And Iesus tooke the bread, and when he had giuen thanks, he gaue to the disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten enough, he said vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meat remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a truth the same Prophet that should come into the world.

¶ The fift Sunday in Lent.

The Collect.

WE beseech thee Almighty God, mercifully to look vpon thy people, that by thy great goodnesse they may bee gouerned and preserued euermore both in body & soule, through Iesus Christ our Lord.

The Epistle.

Heb.9.11. CHRIST being an High Priest of good things to come, came by a greater and a more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats & calues, but by his owne blood hee entred in once into the holy place, and found eternall redemption. For if the blood of Oxen, and of Goats, and the ashes of a young Cow, when it is sprinckled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ, which through the eternall Spirit offered himselfe without spot to God, purge your conscience from dead workes, for to serue the liuing God? And for this cause is he the Mediator of the New Testament, that through death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.

The Gospell.

Ioh.8.46. WHich of you can rebuke me of sinne? If I say the trueth, why doe yee not beleeue mee? Hee that is of God, heareth Gods words: yee therefore heare them not, because yee are not of God. Then answered the Iewes, & said vnto him, Say we not well, that thou art a Samaritane, & hast the deuill? Iesus answered I haue not the deuill: but I honour my Father, and ye haue dishonoured me. I seeke not mine owne praise: there is one that seeketh & iudgeth. Verily, verily I say vnto you, If a man keepe my saying, hee shall neuer see death. Then said the Iewes vnto him, Now wee know that thou hast the deuill. Abraham is dead, and the Prophets: and thou sayest,

sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater than our father Abraham, which is dead? And the Prophets are dead, whom makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: It is my Father that honoureth me, which ye say is your God, and yet yee haue not knowen him: but I know him. And if I say, I know him not, I shalbe a lyar like vnto you. But I know him, and keepe his saying. Your Father Abraham was glad to see my day: and hee saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeeres old, and hast thou seene Abraham? Iesus said vnto them, Verily, verily I say vnto you, Yer Abraham was borne, I am. Then tooke they vp stones to cast at him: But Iesus hid himselfe, and went out of the Temple.

¶ The Sunday next before Easter.

The Collect.

ALmightie and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should follow the example of his great humilitie: mercifully grant, that we both follow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord.

The Epistle.

LEt the same minde be in you, that was also in Christ Iesus, which when hee was in the shape of God, thought it no robbery to bee equall with God: neuertheless, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell as Phil. 2. 5.

as a man. He humbled himselfe, and became obedient vnto the death, euen the death of the crosse. Wherefore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that in the Name of Jesus euery knee should bow, both of things in heauen and things in earth, & things vnder the earth, and that all tongues should confesse that Jesus Christ is the Lord, vnto the praise of God the Father.

The Gospell.

Matt. 26 1. AND it came to passe, when Jesus had finished all these sayings, he said vnto his Disciples, Ye know that after two dayes shalbe Easter, and the Sonne of man shal be deliuered ouer to be crucified. Then assembled together the chiefe Priests and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and held a counsell, that they might take Jesus by subtiltie, & kill him. But they said, Not on the Holy day lest there be an vproare among the people, when Jesus was in Bethany, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster boxe of precious ointment, and powred it vpon his head as hee sate at the board. But when his Disciples saw it, they had indignation, saying, Whereto serueth this waste? This ointment might haue beene well solde, and giuen to the poore. When Jesus vnderstood that, he said vnto them, Why trouble yee the woman? for shee hath wrought a good worke vpon mee. For yee haue the poore alwayes with you, but me yee shall not haue alwayes. And in that shee hath cast this ointment on my body, shee did it to bury mee. Verily I say vnto you, Whersoeuer this Gospell shalbe preached in all the world, there shall also this bee told that shee hath done, for a memoriall of her. Then one of the twelue

(which

(which was called Judas Iscariot) went vnto the chiefe Priests, and said vnto them, what will yee giue mee, and I will deliuer him vnto you? And they appointed vnto him thirty pieces of siluer. And from that time forth hee sought opportunity to betray him. The first day of Sweet bread, the disciples came to Jesus, saying to him, where wilt thou that wee prepare for thee to eat the Passeouer? And he said, Go into the Citie to such a man, and say vnto him, The Master saith, My time is at hand: I will keepe my Easter by thee with my disciples. And the disciples did as Jesus had appointed them, and they made readie the Passeouer. When the Euen was come, hee sate downe with the twelue: and as they did eate, hee said, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorrowfull, and began euery one of them to say vnto him, Lord, Is it I? Hee answered and said, He that dippeth his hand with mee in the dish, the same shall betray mee. The Sonne of man truely goeth as it is written of him: but woe vnto that man, by whom the Sonne of man is betrayed: it had beene good for that man if hee had not beene borne. Then Judas which betrayed him, answered and said, Master, is it I? He said vnto him, Thou hast said. And when they were eating, Jesus tooke bread, and when he had giuen thankes, he brake it, and gaue it to the disciples, & said, Take, eate this is my body. And hee tooke the cup and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my blood (which is of the New Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruit of the Vine-tree, vntill that day when I shall drinke it new with you in my Fathers kingdome. And when they had said grace: they went out vnto

mount

mount Oliuet. Then saith Iesus vnto them, All yee shall bee offended because of mee this night: For it is written, I will smite the Shepheard, and the sheepe of the flocke shalbe scattered abroad: but after I am risen againe, I will goe before you into Galilee. Peter answered and said vnto him, Though all men be offended because of thee, yet will I not be offended. Iesus said vnto him, Verily I say vnto thee, that in this same night before the Cocke crow, thou shalt deny me thrise. Peter said vnto him, yea, though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then came Iesus with them vnto a Farme place (which is called Gethsemane) & said vnto the disciples, Sit ye here, while I go and pray yonder. And he tooke with him Peter, and the two sonnes of Zebedee, & began to waxe sorrowfull & heauy. Then said Iesus vnto them, My soule is heauy, euen vnto the death: tary ye here, and watch with me. And hee went a little further, and fell flat on his face & prayed, saying, O my Father, if it be possible, let this cup passe from mee: neuertheless, not as I will, but as thou wilt. And he came vnto the disciples and found them asleepe and said vnto Peter, What, could ye not watch with me one houre? Watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weake. He went away once againe, and prayed, saying, O my Father, if this cup may not passe away from mee, except I drinke of it, thy will bee fulfilled. And he came and found them asleepe againe, for their eyes were heauy. And hee left them, and went againe, and prayed the third time, saying the same words. Then commeth hee to his disciples, and said vnto them, Sleepe on now, and take your rest. Behold the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let vs be go-

ing,

ing, behold, he is at hand that doth betray me. While hee yet spake, loe, Judas, one of the number of the twelue, came, and with him a great multitude with swords and staues, sent from the chiefe Priests and Elders of the people: but hee that betrayed him gaue them a token, saying, Whomsoeuer I kisse, the same is hee, hold him fast. And foorth with he came to Iesus, and said, Haile master, and kissed him. And Iesus said vnto him, Friend, wherefore art thou come? Then came they, and layd hands on Iesus, and tooke him. And behold, one of them which were with Iesus stretched out his hand, and drew his sword, and strooke a seruant of the high Priest, and smote off his eare. Then said Iesus vnto him, Put vp thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and hee shall giue mee euen now more then twelue legions of Angels? But how then shall the Scriptures be fulfilled? For thus must it be. In that same houre said Iesus to the multitude, Yee bee come out as it were to a thiefe, with swords and staues for to take mee. I sate dayly with you teaching in the Temple, and yee tooke mee not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled. And they tooke Iesus, and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off vnto the high Priests palace, and went in, and sate with the seruants to see the end. The chiefe Priestes and Elders, and all the Councell sought false witnesse against Iesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am

able

able to destroy the Temple of God, and to build it againe in three dayes. And the chiefe Priest arose, and said vnto him, Answerest thou nothing? Why doe these beare witnesse against thee? But Jesus held his peace. And the chiefe Priest answered, and said vnto him, I charge thee by the liuing God, that thou tell vs whether thou bee Christ the Sonne of God. Jesus sayd vnto him, Thou hast sayd. Neuertheless I say vnto you, Hereafter shall yee see the Sonne of man sitting on the right hand of power and comming in the cloudes of the skie. Then the high Priest rent his cloathes, saying, Hee hath spoken blasphemie, what need wee of any more witnesses? Behold, now yee haue heard his blasphemie, what thinke yee? They answered and said, Hee is worthy to die. Then they spit in his face, and bufketed him with fistes. And others smote him on the face with the palme of their hands, saying, Tell vs, thou Christ, who is hee that smote thee. Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But hee denied before them all, saying, I wot not what thou sayest. When hee was gone out into the porch, another wench saw him, and said vnto them that were there, This fellow was also with Jesus of Nazareth. And againe hee denied with an oath, saying, I doe not know the man. After a while came vnto him they that stood by, and said vnto Peter, Surely thou art euen one of them, for thy speech bewrayeth thee. Then began hee to curse and to sweare, that hee knew not the man. And immediatly the Cocke crew. And Peter remembred the words of Jesus which said vnto him, Before the Cocke crow, thou shalt denie mee thrice: and hee went out, and wept bitterly. When the morning was come, all the

chiefe

chiefe Priests and Elders of the people held a counsell against Iesus to put him to death, and brought him bound, & deliuered him vnto Pontius Pilate the Deputy. Then Iudas which had betrayed him (seeing that he was condemned) repented himselfe, & brought againe the thirtie plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they said, What is that to vs? see thou to that. And he cast downe the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priests tooke the siluer plates, & said, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsell, and bought with them a potters field to bury strangers in. Wherefore the field is called Acheldama, that is, the field of blood, vntill this day. Then was fulfilled that which was spoken by Ieremie the Prophet, saying, And they tooke thirty siluer plates, the price of him that was valued, whom they bought of the children of Israel, & gaue them for the potters field, as the Lord appointed me. Iesus stood before the Deputy, and the Deputy asked him, saying, Art thou the King of the Iewes? Iesus said vnto him, Thou sayest. And when he was accused of the chiefe Priests & Elders, he answered nothing. Then said Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And he answered him to neuer a word, insomuch that the Deputy marueiled greatly. At that feast the Deputy was wont to deliuer vnto the people a prisoner whom they would desire. Hee had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate saide, whether will ye that I giue loose vnto you, Barabbas, or Iesus which is called Christ? For hee knew that for enuy they had deliuered him. When he was

set

set downe to giue Iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many things in my sleepe because of him. But the chiefe Priests and Elders perswaded the people that they should aske Barabbas, and destroy Iesus. The Deputie answered, and said vnto them, Whether of the twaine will ye that I let loose vnto you? They said, Barabbas. Pilate said vnto them, What shall I doe then with Iesus, which is called Christ? They all said vnto him, Let him be crucified. The Deputy said, What euill hath he done? But they cryed the more, saying, Let him be crucified. When Pilate saw that he could preuaile nothing, but that more businesse was made, he tooke water, and washed his hands before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and said, His blood be on vs, and on our children. Then let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to bee crucified. Then the souldiers of the Deputy tooke Iesus into the Common hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a Crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon, him they compelled to beare his crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens skuls) and gaue him vineger mingled

with

with gall to drinke. And when he had tasted thereof, hee would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is IESVS, the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyest the Temple of God, and buildest it in three dayes, saue thy selfe. If thou be the Sonne of GOD, come downe from the crosse. Likewise also the high Priests mocking him with the Scribes & Elders, said, Hee saued other, himselfe hee cannot saue. If hee be the King of Israel, let him now come downe from the crosse, and wee will beleeue him. He trusted in God, let him deliuer him now, if he will haue him: for hee said, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the first houre was there darkenesse ouer all the land, vntill the ninth houre. And about the ninth houre Iesus cryed with a loud voyce, saying, Eli, Eli, lama sabachthani, that is to say, My God, my God, why hast thou forsaken mee? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran and tooke a spunge, and when he had fill it full of vineger, hee put it on a reede, and gaue him to drinke. Other said, Let bee, let vs see whether Elias will come and deliuer him. Iesus when hee had cryed againe with a loud voyce, yeelded vp the Ghost. And behold, the vayle of the Temple did rent in two parts from the

top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept arose, & went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centurion, and they that were with him watching Iesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the Sonne of GOD. And many women were there beholding him a farre off, which followed Iesus from Galilee, ministring vnto him: among which was Mary Magdalene, and Mary the mother of Iames and Ioses, and the mother of Zebedees children.

¶ Munday before Easter.

The Epistle.

Esai. 63. 1. WHat is hee this that commeth from Edom, with red coloured clothes of Bosra, which is so costly cloth, & commeth in so mightily with all his strength? I am he that teacheth righteousnes, and am of power to helpe. Wherfore then is thy clothing red, & thy rayment like his that treadeth in the winepresse? I haue troden the presse my selfe alone, & of all people there is not one with mee. Thus will I tread downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my rayment. For the day of vengeance is assigned in my heart, and the yeere when my people shall bee deliuered, is come. I looked about mee, and there was no man to shew mee any helpe. I marueiled that no man held mee vp. Then I held mee by mine owne arme, and my feruentnesse sustained mee. And thus will I tread downe the people in my wrath, and bathe them

them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that hee hath giuen vs, for the great good that hee hath done for Israel, which hee hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he said, These no doubt are my people, and no shrinking children: and so he was their Sauiour. In their troubles hee was also troubled with them, and the Angell that went foorth from his presence deliuered them. Of very loue, and kindnesse that he had vnto them, hee redeemed them. Hee hath borne them, and caryed them vp, euer since the world began. But after they prouoked him to wrath, and vexed his holy mind, he was their enemie, and fought against them himselfe. Yet remembred Israel the olde time of Moses and his people, saying, Where is hee that brought them from the water of the Sea, with them that fed his sheepe? where is hee that hath giuen his holy Spirit among them? Hee led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting name. Hee led them in the deepe, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of GOD, giueth him rest. Thus, O GOD hast thou led thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy iealousie, thy strength, the multitude of thy mercies, and thy louing kindnesse, will not bee intreated of vs? yet art thou our Father: for Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and Redeemer, and thy Name is euer-

lasting, O Lord, wherefore hast thou led vs out of the way: wherefore hast thou hardened our hearts, that we feare thee not: Bee at one with vs againe for thy seruants sake, & for the generation of thine heritage. Thy people haue had but a little of thy Sanctuary in possession, for our enemies haue troden downe thy holy place. And we were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy Name.

The Gospell.

Mark. 14.1. AFter two dayes was Easter, and the dayes of sweet bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, not on the feast day, lest any businesse arise among the people. And when he was in Bethany in the house of Simon the Leper, euen as he sate at meat, there came a woman hauing an alabaster box of ointment called Nard, that was pure and costly, and she brake the box, & powred it vpon his head. And there were some that were not content within themselues, and sayd, What needed this waste of ointment: for it might haue been sold for more then three hundred pence, and haue been giuen to the poore: and they grudged against her. And Iesus said, Let her alone, why trouble ye her: Shee hath done a good worke on me: for ye haue the poore with you alwayes, and whensoeuer you will, yee may doe them good: but me you haue not alwayes. Shee hath done that she could, shee came aforehand to anoint my body to the burying. Verily, I say vnto you, Wheresoeuer this Gospell shall bee preached throughout the whole world, this also that shee hath done, shall be rehearsed in remembrance of her. And Iudas Iscariot, one of the twelue, went away vnto the high

Priests

Priests, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And he sought how hee might conueniently betray him. And the first day of sweet bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that we goe and prepare, that thou mayest eat the Passeouer? And he sent forth two of his disciples, and said vnto them, Goe ye into the Citie, and there shall meete you a man bearing a pitcher of water: follow him. And whithersoeuer hee goeth in, say yee vnto the goodman of the house, The Master sayeth, Where is the guest chamber, where I shall eate the Passeouer with my disciples? And he will shew you a great Parlour paued and prepared, there make ready for vs. And his disciples went forth, and came into the Citie, and found as he had sayd vnto them, and they made ready the Passeouer. And when it was now euentide, he came with the twelue: and as they sate at boord, and did eat, Iesus said, Verily I say vnto you, one of you (that eateth with me) shall betray me. And they began to be sory, and to say to him one by one, Is it I? And another said, Is it I? He answered and sayd vnto them, It is one of the twelue, euen hee that dippeth with me in the platter. The Sonne of man truely goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: good were it for that man if he had neuer bene borne. And as they did eate, Iesus tooke bread, and when he had giuen thanks, he brake it, and gaue to them, and said, Take, eate, this is my body. And he tooke the cup, and when he had giuen thankes, he gaue it vnto them: and they all dranke of it. And he sayd vnto them, This is my blood of the new Testament, which is shed for many. Verily I say vnto you, I will drinke no more of

the fruit of the Vine, vntill that day that I shall drinke it new in the kingdome of God. And when they had said grace, they went out to the mount Oliuet. And Iesus sayth vnto them, All ye shall be offended because of me this night: For it is written, I will smite the Sheepheard, and the sheep shall be scattered: but after that I am risen againe, I will goe into Galilee before you. Peter said vnto him, And though all men be offended, yet will not I. And Iesus sayth vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cocke crow twise, thou shalt deny me three times. But hee spake more vehemently, No, if I should die with thee, I will not deny thee. Likewise also said they all. And they came into a place which was called Gethsemane, and hee sayde to his Disciples, Sit yee heere, while I goe aside and pray. And hee taketh with him Peter, and James, and John, and began to waxe abashed, and to bee in an agonie, and sayd vnto them, My soule is heauie, euen vnto the death: tarry yee heere and watch. And he went foorth a little, and fell downe flat on the ground, and prayed, that if it were possible, the houre might passe from him. And hee sayd, Abba, Father, all things are possible vnto thee, take away this Cup from me: Neuertheless, not as I will, but that thou wilt, be done. And he came and found them sleeping, and sayth to Peter, Simon, sleepest thou? Couldest not thou watch one houre? Watch yee, and pray, lest ye enter into temptation: the spirit truely is ready, but the flesh is weake. And againe hee went aside, and prayed, and spake the same words. And hee returned, and found them asleepe againe, for their eyes were heauy, neither wist they what to answere him. And hee came the third time, and sayde vnto them, Sleepe henceforth, and take your ease, it is enough.

The

The houre is come, Behold, the Sonne of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, he that betrayeth me, is at hand. And immediatly while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swords & staues, from the high Priests, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is he, take and leade him away warily. And assoone as he was come, he goeth straightway to him, and sayth vnto him, Master, Master, and kissed him. And they layd their hands on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the high Priests, and cut off his eare. And Jesus answered, and sayd vnto them, Yee be come out as vnto a theefe, with swords and staues, for to take me: I was dayly with you in the Temple teaching, and yee tooke me not: But these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ran away. And there followed him a certaine yong man cloathed in linnen vpon the bare, and the young men caught him, and hee left his linnen garment, and fled from them naked. And they ledde Jesus away to the high Priest of all, and with him came all the high Priests, and Elders, and the Scribes. And Peter followed him a great way off, (euen till hee was come into the palace of the high Priest) and hee sate with the seruants, and warmed himselfe at the fire. And the high Priests, and all the Councell sought for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, Wee heard him

say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without hands: But yet their witnesses agreed not together. And the high Priest stood vp among them, & asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But he held his peace, and answered nothing. Againe the high Priest asked him, and said vnto him, Art thou thou Christ the Sonne of the Blessed? And Jesus said, I am: and yee shall see the Sonne of man sitting on the right hand of power, and comming in the cloudes of Heauen. Then the high Priest rent his cloathes, and said, What need we any further witnesses? Ye haue heard blasphemy, what thinke ye? And they all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beat him with fists, and to say vnto him, Areade. And the seruants bufketted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she saw Peter warming himselfe, shee looked on him, and said, Wast not thou also with Jesus of Nazareth? And he denyed, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, & the cocke crew. And a damsell (when she saw him) began again to say vnto them that stood by. This is one of them. And he denyed it againe. And anon after, they that stood by, said again vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speach agreeth thereto. But he began to curse and to sweare, saying, I know not this man of whom ye speake. And againe the cocke crew. And Peter remembred the word that Jesus had said vnto him, Before the cocke crow twise, thou shalt deny me three times: and he began to weepe.

Tuesday before Easter.

The Epistle.

THe Lord God hath opened mine eare, Esai 50 5.
therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face from shame & spitting, and the Lord God shall helpe me, therfore shal I not be confounded. I haue hardened my face like a flint stone: for I am sure that I shall not come to confusion. He is at hand that iustifieth me: who will then goe to law with me? let vs stand one against another. If there be any that will reason with me, let him come heere foorth to me. Behold, the Lord God standeth by me: what is he then that can condemne mee? Loe, they shall be like as an old cloath, the moth shall eat them vp. Therfore whoso feareth the Lord among you, let him heare the voyce of his seruant: Whoso walketh in darknes, and no light shineth vpon him, let him put his trust in the Name of the Lord, and hold him vp by his God. But take heed, yee all kindle a fire of the wrath of God, and stirre vp the coales. Walke on in the glistering of your owne fire, and in the coales that yee haue kindled. This commeth vnto you from my hand, namely, that ye shall sleepe in sorrow.

The Gospell.

AND anon in the dawning, the high Priests Mark. 15.1.
held a Councell with the Elders, and the Scribes, and the whole Congregation, and bound Jesus, and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the king of the Jewes? And hee answered, and sayd vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how many things they lay to thy charge.

charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate deliuered vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that hee would doe according as hee had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the king of the Iewes? for he knew that the high Priests had deliuered him of enuie. But the high Priests mooued the people, that hee should rather deliuer Barabbas vnto them. Pilate answered againe, and said vnto them, What will yee then that I doe vnto him, whom ye call the king of the Iewes? And they cryed againe, Crucifie him. Pilate sayd vnto them, What euill hath hee done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to bee crucified. And the souldiers led him away into the Common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile king of the Iewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interpret, is, The place of dead mens skuls.) And they gaue him to

drinke

drinke, wine mingled with myrrhe, but hee receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, what euery man should take. And it was about the third houre, and they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two theeues, the one on the right hand, and the other on the left: And the Scripture was fulfilled, which sayeth, Hee was counted among the wicked. And they that went by, rayled on him, wagging their heads, and saying, A wretch, thou that destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, and come downe from the crosse. Likewise also mocked him the high Priests among themselues, with the Scribes, and said, Hee saued other men, himselfe hee cannot saue. Let Christ the King of Israel descend now from the Crosse, that we may see, and beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre Iesus cryed with a loud voyce, saying, Eloi, Eloi, lamasabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken mee? And some of them that stood by, when they heard that, said, Behold, hee calleth for Elias. And one ran, & filled a spunge full of vineger, and put it on a reed, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Iesus cryed with a loud voyce, and gaue vp the Ghost. And the vaile of the Temple rent in two pieces from the toppe to the bottome. And when the Centurion, which stood before him, saw that hee so cryed and gaue vp the ghost, hee sayd, Truely this man was the Sonne of God. There were also women a good way off, beholding

him:

him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salome (which also when he was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And now when the Euen was come, (because it was the day of preparing that goeth before the Sabbath) Joseph of the city of Arimathea, a noble Councellour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesus. And Pilate marueiled that he was already dead, and called vnto him the Centurion, and asked of him whether he had beene any while dead. And when he knew the trueth of the Centurion, he gaue the body to Joseph. And he bought a linnen cloth, and tooke him downe, and wrapped him in a linnen cloth, and layd him in a Sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the Sepulchre. And Mary Magdalene, and Mary Joses, beheld where he was layde.

¶ Wednesday before Easter.

The Epistle.

Heb. 9. 16.

WHereas is a Testament, there must also of necessity bee the death of him that maketh the Testament. For the Testament taketh authority when men are dead. For it is yet of no value as long as he that maketh the Testament is aliue. For which cause also neither the first Testament was ordayned without blood. For when Moses had declared all the Commandements to all the people according to the Law, he tooke the blood of calues and of goates, with water and purple wooll, and hysope, and sprinkled both the booke and all the people, saying, This is

the

the blood of the Testament, which God hath appointed vnto you, Moreouer, he sprinkled the Tabernacle with blood also, and all the ministring vessels. And almost all things are by the Law purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heauenly things bee purified with such things, but that the heauenly things themselues bee purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as the high Priest entreth into the holy place euery yeere with strange blood (for then hee must haue often suffered since the world began) but now in the end of the world hath hee appeared once to put sinne to flight, by the offering vp of himselfe. And as it is appointed vnto all men that they shall once die, and then commeth the iudgement: euen so Christ was once offered, to take away the sinnes of many, and vnto them that looke for him, shall hee appeare againe without sinne vnto saluation.

The Gospell.

THE feast of Sweete bread drew nigh, which is called Easter, and the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelue, and hee went his way, and communed with the high Priests and Officers, how hee might betray him vnto them. And they were glad, and promised to giue him money. And he consented, and sought opportunity to betray him vnto them, when the people were away. Then came the Luk. 22. 1.

day

day of Sweet bread, when of necessitie the Passeouer must be offered. And hee sent Peter and John, saying, Goe, and prepare vs the Passeouer, that we may eate. They saide vnto him, where wilt thou that wee prepare? And hee said vnto them, Behold, when ye enter into the citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that hee entreth in, and yee shall say vnto the goodman of the house, The Master sayeth vnto thee, Where is the guest-chamber, where I may eate the Passeouer with my Disciples? And hee shall shew you a great Parlour paued, there make ready. And they went and found as hee had said vnto them, and they made ready the Passeouer. And when the houre was come, hee sate downe, and the twelue Apostles with him. And he said vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, Henceforth will I not eate of it any more, vntill it bee fulfilled in the kingdome of God. And he tooke the cup, and gaue thankes and said, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruit of the Vine, vntill the kingdome of God come. And hee tooke bread, and when hee had giuen thankes, he brake it, and gaue it vnto them, saying, This is my body, which is giuen for you: this doe in remembrance of me. Likewise also when he had supped, hee tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth mee, is with mee on the table. And truely the sonne of man goeth as it is appoynted: but woe vnto that man by whom hee is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should

seeme

seeme to be the greatest. And he said vnto them, The kings of the nations reigne ouer them, and they that haue authority ouer them are called Gracious: but ye shall not so bee. But he that is greatest among you, shall bee as the yonger: and he that is chiefe, shall bee as he that doeth minister. For whether is greater, he that sitteth at meate, or hee that serueth? Is not hee that sitteth at meate? But I am among you as hee that ministreth. Ye are they which haue bidden with mee in my temptations. And I appoint vnto you a kingdome, as my father hath appointed to mee, that yee may eate and drinke at my table in my kingdome, and sit on seats, iudging the twelue tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheat: but I haue prayed for thee, that thy faith faile not: and when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to goe with thee into prison and to death. And hee said, I tell thee Peter, the Cocke shall not crow this day, till thou haue denyed thrise that thou knowest mee. And he said vnto them, When I sent you without wallet, and scrip, and shooes, lacked you any thing? And they said, No. Then said hee vnto them, But now hee that hath a wallet, let him take it vp, and likewise his scrip, and hee that hath no sword, let him sell his coate and buy one. For I say vnto you, that yet the same which is written, must bee perfourmed in mee, Euen among the wicked was hee reputed: for those things which are written of mee, haue an end. And they sayd, Lord behold, heere are two swords. And hee sayd vnto them, It is enough. And hee came out, and went (as hee was wont) to mount Oliuet. And the disciples followed him: and when hee came to the place, hee said vnto them, Pray, lest yee fall into temptation.

And

And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cup from mee: neuertheless, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And hee was in an agony, and prayed the longer, and his sweate was like drops of blood trickling downe to the ground. And when he arose from prayer, and was come to his disciples, hee found them sleeping for heauinesse, and hee sayd vnto them, Why sleepe yee? Rise and pray, lest yee fall into temptation. While hee yet spake, behold, there came a company, and hee that was called Judas, one of the twelue, went before them, and preassed nigh vnto Jesus, to kisse him. But Jesus sayd vnto him, Judas, betrayest thou the Sonne of man with a kisse? When they which were about him, saw what would follow, they sayd vnto him, Lord, shall we smite with the sword? And one of them smote a seruant of the high Priests, and strooke off his right eare. Jesus answered, and said, Suffer yee thus farre forth. And when he touched his eare, hee healed him. Then Jesus said vnto the high Priests and Rulers of the Temple, and the Elders which were come to him, Yee be come out as vnto a thiefe with swords and staues. When I was dayly with you in the Temple, ye stretched forth no hands against me: but this is euen your very houre, and the power of darkenesse. Then toohe they him, and ledde him, and brought him to the high Priests house. But Peter followed afarre off. And when they had kindled a fire in the mids of the Palace, and were set downe together, Peter also sate downe among them. But when one of the wenches beheld him as hee sate by the fire, and looked vpon him, shee said, This same fellow was also with him. And he denyed him,

saying,

saying, Woman, I know him not. And after a little while, another saw him, and sayd, Thou art also of them. And Peter sayd, Man, I am not. And about the space of an houre after, another affirmed saying, Verily this fellow was with him also, for he is of Galilee. And Peter said, Man, I wot not what thou sayest. And immediatly while he yet spake, the Cock crew. And the Lord turned backe, and looked vpon Peter, & Peter remembred the word of the Lord, how hee had said vnto him, Before the Cock crow, thou shalt deny me thrice: and Peter went out, and wept bitterly. And the men that tooke Jesus, mocked him, and smote him: and when they had blindfolded him, they strooke him on the face, and asked him, saying, Areade, who is hee that smote thee: And many other things despitefully said they against him. And assoone as it was day, the Elders of the people, and the high Priests & Scribes came together, and led him into their Councell, saying, Art thou very Christ: Tell vs. And hee said vnto them, If I tell you, yee will not beleeue mee: and if I aske you, you will not answere, nor let me goe. Hereafter shall the Sonne of man sit on the right hand of the power of God. Then sayd they all, Art thou then the Sonne of God: He sayd, Yee say that I am. And they sayd, What need we of any further witnesse: For wee our selues haue heard of his owne mouth.

¶ Thursday before Easter.

The Epistle.

THis I warne you of, and commend not, that yee come not together after a better manner, but after a worse. For first of all, when yee come together in the Congregation, I heare that there is 1. Cor. 11. 17.

diſſention among you, and I partly beleeue it. For there muſt be ſects among you, that they which are perfect among you, may be knowen. When yee come together therefore into one place, the Lords Supper cannot bee eaten, for euery man beginneth afore to eate his owne ſupper, and one is hungry, and another is drunken. Haue ye not houſes to eate and drinke in? Deſpiſe yee the Congregation of God, and ſhame them that haue not? What ſhall I ſay vnto you? Shall I prayſe you? In this I prayſe you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Jeſus, the ſame night in which he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and ſaid, Take ye and eate, this is my Body, which is broken for you: This doe ye in the remembrance of me. After the ſame maner alſo he tooke the Cup when ſupper was done, ſaying, This Cup is the New Teſtament in my Blood: This doe as oft as ye drinke it, in remembrance of me. For as often as yee ſhall eate this Bread, and drinke of this Cup, yee ſhall ſhew the Lords death till he come. Wherefore whoſoeuer ſhall eate of this Bread, and drinke of this Cup of the Lord vnworthily, ſhall be guilty of the Body and Blood of the Lord. But let a man examine himſelfe, and ſo let him eate of the Bread, and drinke of the Cup. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, becauſe he maketh no difference of the Lords Body. For this cauſe many are weake and ſicke among you, and many ſleepe. For, if wee had iudged our ſelues, wee ſhould not haue beene iudged. But when we are iudged of the Lord, we are chaſtened, that wee ſhould not bee damned with the world. Wherefore, my brethren, when yee come together to eate, tarry one for another. If any man hunger, let him eate at home, that ye come not together vn-

to

to condemnation. Other things will I set in order when I come.

The Gospell.

THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, Wee found this fellow peruerting the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a King. And Pilate apposed him, saying, Art thou the king of the Iewes? He answered him, and sayd, Thou sayest it. Then said Pilate to the high Priests, and to the people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throwout all Iury, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as he knew that hee belonged vnto Herods iurisdiction, hee sent him to Herod, which was also at Hierusalem at that time. And when Herod saw Iesus, hee was exceeding glad: for hee was desirous to see him of a long season, because he had heard many things of him, and hee trusted to haue seene some miracles done by him. Then hee questioned with him many wordes: but hee answered him nothing. The High Priests and Scribes stood foorth, and accused him straitly. And Herod with his men of warre despised him. And when he had mocked him, hee arrayed him in white cloathing, and sent him againe to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the High Priests, and the Rulers, and the people, and sayd vnto them, Yee haue brought this man vnto mee, as one that peruerteth the people, and behold, I examine him before you, and finde Luk 23.1.

no fault in this man of those things whereof yee accuse him, no nor yet Herod. For I sent you vnto him: and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessity he must haue let one loose to them at that feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the Citie, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. He sayd vnto them the third time, What euill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with loud voyces, requiring that he might bee crucified. And the voyces of them and of the high Priests preuailed. And Pilate gaue sentence that it should be as they required: and hee let loose vnto them, him that for insurrection and murder was cast into prison, whom they had desired. And hee deliuered to them Iesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him layde they the Crosse, that he might beare it after Iesus. And there followed him a great company of people, and of women, which bewayled and lamented him. But Iesus turned backe vnto them, and said, Yee daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: For behold, the dayes will come, in the which they shall say, Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they beginne to say to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they doe this in a greene tree, what shall be done in the dry? And there were two euill doers led with him

to

to bee slaine. And after that they were come to the place, which is called Calvarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then said Iesus, Father forgiue them: for they wot not what they doe. And they parted his rayment, and cast lots: and the people stood and beheld. And the rulers mocked him with them, saying, Hee saued other men, let him saue himselfe, if hee be very Christ the chosen of God. The souldiers also mocked him, and came and offered him vineger, and said, If thou bee the King of the Iewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrew, This is the King of the Iewes. And one of the euill doers which were hanged, railed on him, saying, if thou be Christ, saue thy selfe and vs. But the other answered, & rebuked him, saying, Fearest thou not God, seeing thou art in the same damnation? We are righteously punished, for wee receiue according to our deeds: but this man hath done nothing amisse. And hee said vnto Iesus, Lord, remember mee when thou comest into thy kingdome. And Iesus said vnto him, Verily I say vnto thee, To day shalt thou be with me in Paradise. And it was about the first houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the Sun was darkened, & the vaile of the Temple did rent, euen thorow the mids. And when Iesus had cryed with a loud voyce, hee sayd, Father into thy hands I commend my spirit. And when hee had thus said, hee gaue vp the ghost. When the Centurion saw what had happened, hee glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breasts, and returned. And all his acquaintaince, and

the women that followed him from Galilee, stood afarre off, beholding these things. And behold there was a man named Joseph, a Councellour, & he was a good man & a iust: the same had not consented to the counsell and deed of them, which was of Arimathea, a Citty of the Jewes, which same also wayted for the kingdome of God: he went in to Pilate, and begged the body of Jesus, and tooke it downe, and wrapped it in a linnen cloth, & layd it in a Sepulchre that was hewen in stone, wherein neuer man before had beene layd. And that day was the preparing of the Sabbaoth, and the Sabbaoth drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, & how his body was layde. And they returned and prepared sweet odours, and oyntments: but rested on the Sabbaoth day, according to the Commandement.

¶ On Good Friday.

The Collects.

ALmighty God, wee beseech thee graciously to behold this thy Family, for the which our Lord Jesus Christ was contented to be betrayed, and giuen up into the hands of wicked men, and to suffer death vpon the Crosse, who liueth and reigneth with thee and the holy Ghost, now and for euer. Amen.

ALmighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned & sanctified: receiue our supplications and prayers which we offer before thee, for all estates of men in thy holy Congregation, that euery member of the same, in his vocation and ministery, may truly and godly serue thee, through our Lord Jesus Christ.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the

death

death of a sinner. but rather that he should be conuerted & liue, haue mercy vpon all Iewes, Turkes, Infidels, and Heretickes, & take from them all ignorance, hardnesse of heart, and contempt of thy Word: and so fetch them home, blessed Lord, to thy flocke, that they may bee saued among the remnant of the true Israelites, and be made one fold vnder one Shepheard Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

THe Law, (which hath but a shadow of good things to come, and not the very fashion of things themselues) can neuer with those sacrifices, which they offer yeere by yeere continually, make the comers thereunto perfect. For, would not then these sacrifices haue ceased to haue beene offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheless in those sacrifices is there mention made of sinnes euery yeere. For the blood of oxen and goates cannot take away sinnes. Wherefore when he commeth into the world, he sayth, Sacrifice and offering thou wouldest not haue, but a body hast thou ordayned me. Burnt offerings also for sinne hast thou not allowed. Then said I, Loe, I am heere. In the beginning of the Booke it is written of me, that I should doe thy will, O God. Aboue, when hee sayth, Sacrifice and offering, and burnt sacrifices, and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the Law:) then said he, Loe, I am here to doe thy will, O God: he taketh away the first, to stablish the latter. By the which will wee are made holy, euen by the offering of the Body of Iesus Christ once for all. And euery Priest is ready daylie ministring, and offering oftentimes one maner of oblation, Heb. 10. 1.

which can neuer take away sinnes. But this man, after he had offered one sacrifice for sinnes, is set downe for euer on the right hand of God, and from henceforth tarryeth till his foes be made his footstoole. For with one offering hath he made perfect for euer, them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when he told before, This is the Testament that I wil make vnto them: After those dayes (sayth the Lord) I wil put my Lawes in their hearts, and in their mindes will I write them, and their sins and iniquities will I remember no more. And where remission of these things is, there is no more offering for sins. Seeing therfore brethren, that by the meanes of the blood of Jesus, we haue liberty to enter into the Holy place by the new and liuing way, which hee hath prepared for vs through the vaile, that is to say, by his flesh: And seeing also that wee haue an high Priest, which is ruler ouer the House of God; let vs draw nigh with a true heart, in a sure faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering, (for hee is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, not forsaking the fellowship that wee haue among our selues, as the manner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospell.

John 18. 1. WHen Jesus had spoken these words, hee went foorth with his Disciples ouer the brooke Cedron, where was a Garden, into the which hee then entred with his Disciples. Judas also which betrayed him,

him, knew the place: for Jesus oft times resorted thither with his Disciples. Judas then (after he had received a bond of men, and ministers of the high Priests and Pharisees) came thither with lanternes, and firebrands, and weapons. And Jesus knowing all things that should come on him, went forth and sayde vnto them, Whom seeke ye? They answered him, Jesus of Nazareth. Jesus sayd vnto them, I am hee. Judas also which betrayed him, stood with them. Assoone then as hee had sayde vnto them, I am he, they went backward, and fell to the ground. Then asked hee them againe, Whom seeke ye? They sayd, Jesus of Nazareth. Jesus answered, I haue told you that I am hee: if ye seeke me therefore, let these goe their way, that the saying might be fulfilled which hee spake, Of them which thou gauest mee, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore sayth Jesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my father hath giuen mee? Then the company, and the Captaine, and the ministers of the Iewes, tooke Jesus, and bound him, and led him away to Annas first, for hee was father in law to Caiaphas, which was the high Priest the same yeere. Caiaphas was he that gaue counsell to the Iewes, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that Disciple was knowen to the High Priest. And went in with Jesus into the palace of the High Priest. But Peter stood at the doore without. Then went out that other disciple (which was knowne to the High Priest) and spake to the damosell that kept the doore, and brought in Peter. Then said the damosell that

kept the dooze, vnto Peter, Art not thou also one of this mans disciples? Hee said, I am not. The seruants and ministers stood there, which had made a fire of coales, foz it was cold, and they warmed themselues. Peter also stood among them, and warmed himselfe. The high Priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly in the woꝛld, I euer taught in the Synagogue, and in the Temple, whither all the Jewes haue reſoꝛted, and in secret haue I spoken nothing. Why askest thou me? Aske them which heard mee, what I said vnto them: Behold, they can tell what I sayd. When hee had thus spoken, one of the ministers which stood by, smote Jesus on the face, saying, Answerest thou the high Priest so: Jesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then sayd they vnto him, Art not thou also one of his disciples? Hee denyed and sayd, I am not. One of the seruants of the high Priest (his cousin whose eare Peter smote off) said vnto him, Did not I see thee in the garden with him? Peter therefoꝛe denyed againe: and immediatly the Cocke crew. Then led they Jesus from Caiaphas, into the hall of iudgement: it was in the moꝛning; and they themselues went not into the iudgement hall, lest they should be defiled, but that they might eate the Passeouer. Pilate then went out to them, and sayd, What accusation bring you against this man? They answered, and sayd vnto him, If hee were not an euill doer, we would not haue deliuered him vnto thee. Then said Pilate vnto them, Take ye him, and iudge him after your owne law. The Jewes therefoꝛe said

vnto

vnto him, It is not lawfull for vs to put any man to death: that the words of Iesus, might be fulfilled which he spake, signifying what death he should die. Then Pilate entred into the iudgement hall againe, and called Iesus, and said vnto him, Art thou the king of the Iewes? Iesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, am I a Iew? Thine owne nation, and high Priests haue deliuered thee vnto me: what hast thou done? Iesus answered, My kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight that I should not be deliuered to the Iewes: but now is my kingdome not from hence. Pilate therefore said vnto him, Art thou a king then? Iesus answered, thou sayest that I am a king. For this cause was I borne, and for this cause came I into the world, that I should beare witnesse vnto the trueth: and all that are of the trueth heare my voyce. Pilate sayd vnto him, What thing is truth? And when he had said this, hee went out againe vnto the Iewes, and said vnto them, I find in him no cause at all. Yee haue a custome, that I should deliuer you one loose at Easter; will ye that I loose vnto you the king of the Iewes? Then cryed they all againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Iesus therefore, and scourged him: and the souldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and said, Haile King of the Iewes: and they smote him on the face. Pilate went forth againe, and said vnto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him. Then came Iesus forth, wearing a crowne of thornes, and a robe of purple. And hee saith vnto

them,

them, Behold the man. When the high Priests therefore, and the ministers saw him, they cryed, Crucifie him, crucifie him. Pilate saith vnto them, Take ye him, & crucifie him, for I finde no cause in him. The Iewes answered him, We haue a law, and by our law he ought to die, because hee made himselfe the Sonne of God. When Pilate heard that saying, he was the more afraid, and went againe into the iudgement hall, and said vnto Iesus, whence art thou? But Iesus gaue him no answere. Then said Pilate vnto him, Speakest thou not vnto me? knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sinne. And from thenceforth sought Pilate meanes to loose him. But the Iewes cryed, saying, If thou let him goe, thou art not Cesars friende: for whosoeuer maketh himselfe a king, is against Cesar. When Pilate heard that saying, hee brought Iesus forth, and sate downe to giue sentence, in a place that is called the Pauement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And he sayth vnto the Iewes, Behold your King. They cryed, saying, Away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your King? The high Priests answered, We haue no king but Cesar. Then deliuered hee him to them to be crucified. And they tooke Iesus and led him away. And he bare his Crosse, and went forth into a place which is called, The place of dead mens skulles, but in Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Iesus in the midst. And Pilate wrote a title, and put it vpon the crosse. The writing was, Iesus of Nazareth,

Nazareth, King of the Iewes. This title read many of the Iewes: for the place where Iesus was crucified, was neere to the citie, and it was written in Hebrew, Greeke, and Latine. Then said the high Priests of the Iewes to Pilate, write not King of the Iewes: but that hee said, I am King of the Iewes. Pilate answered, What I haue written, that I haue written. Then the souldiers when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, & also his coate. The coate was without seame, wrought vpon throughout. They said therefore among themselues, Let vs not diuide it, but cast lots for it, who shall haue it: that the scripture might be fulfilled, saying, They haue parted my rayment among them, and for my coate did they cast lots. And the souldiers did such things indeed. There stood by the Crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Iesus therefore saw his mother, and the Disciple whom hee loued standing, hee sayth vnto his mother, Woman, Behold thy sonne. Then said he to the disciple, Behold thy mother. And from that houre the disciple tooke her for his owne. After these things, Iesus knowing that all things were now performed, that the Scripture might bee fulfilled, he saith, I thirst. So there stood a vessell by full of vineger: therefore they filled a spunge with vineger, and wound it about with hysope, and put it to his mouth. Assoone as Iesus then receiued the vineger, hee sayd, It is finished, and bowed his head, and gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabbaoth, that the bodies should not remaine vpon the Crosse on the Sabbaoth day, (for that Sabbaoth day was an high day) besought Pilate, that their legs might bee broken, and that they might

might be taken downe. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that hee was dead already, they brake not his legs: but one of the souldiers with a speare thrust him into the side, and forthwith there came out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that yee might believe also. For these things were done, that the Scripture should bee fulfilled. Yee shall not breake a bone of him. And againe, another Scripture saith, They shall looke upon him whom they have pearced. After this Joseph of Arimathea (which was a disciple of Jesus, but secretly for feare of the Jewes) besought Pilate that he might take downe the body of Jesus. And Pilate gave him licence. He came therefore, and tooke the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Jesus, and wound it in linnen clothes with the odours, as the manner of the Jewes is to bury. And in the place where hee was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man laid. There layd they Jesus therefore, because of the preparing of the Sabbaoth of the Jewes, for the sepulchre was nigh at hand.

¶ Easter Even.

The Epistle.

1 Pet. 3.17. IT is better (if the will of God be so) that yee suffer for well doing, then for euill doing: forasmuch as Christ hath once suffered for sins, the iust for the vniust, to bring vs to

God,

God, and was killed as pertaining to the flesh, but was quickned in the Spirit. In which spirit he also went and preached to the spirits that were in prison, which sometime had beene disobedient, when the long suffering of God was once looked for in the daies of Noe, while the Arke was yet preparing: wherein a few, that is to say, eight soules were saued by the water, like as baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heauen, Angels, Powers, and Might subdued vnto him.

The Gospel.

When the Euen was come, there came a rich man of Arimathea named Joseph, which also was Jesus disciple: he went vnto Pilate, & begged the body of Jesus. Then Pilate commanded the body to be deliuered. And when Joseph had taken the body, he wrapped it in a cleane linnen cloth, & layed it in his new tombe, which hee had hewen out euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre. The next day that followeth the day of preparing, the high Priests and Pharisees came together vnto Pilate, saying, Sir we remember that this deceiuer sayd, while he was yet aliue, after three dayes I will rise againe. Command therefore, that the Sepulchre bee made sure, vntill the third day, lest his disciples come and steale him away, and say vnto the people, Hee is risen from the dead, and the last errour shall be worse then the first. Pilate sayd vnto them, Ye haue a watch, goe your way, make it as sure Mat. 27 57.

as

as ye can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

¶ Easter day.

At morning prayer, in stead of the Psalme, O come let vs, &c. these Anthems shall be sung or said.

CHrist rising againe from the dead, now dieth not, Death from henceforth hath no power vpon him. For in that he dyed, hee died but once to put away sin, but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.

CHrist is risen againe, the first fruites of them that sleepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men doe die: so by Christ all men shall be restored to life.

The Collect.

ALmighty God, which through thy only begotten Son Iesus Christ hath ouercome death, & opened vnto vs ỹ gate of euerlasting life: wee humbly desire thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, who liueth and reigneth with thee and the holy Ghost, now and euer.

The Epistle.

Col. 3. 1. IF ye be risen againe with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God. Set your affection on heauenly things and not on earthly things. For yee are dead, and your life is hid with Christ in God. Whensoeuer Christ (which is our life) shall shew himselfe, then shall yee also appeare with him in glory. Mor-

tifie

tifie therefore your earthly members, fornication, vncleannesse, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of Idols, for which things sake the wrath of God vseth to come on the children of vnbeliefe, among whom ye walked sometime, when ye liued in them.

The Gospell.

THe first day of the Sabbaoths came Mary Magdalene early (when it was yet darke) vnto the Sepulchre, & saw the stone taken away from the graue. Then shee ran', & came to Simon Peter, and to the other disciple whom Iesus loued, and saith vnto them. They haue taken away the Lord out of the graue, and wee cannot tell where they haue laid him. Peter therefore went forth, and that other disciple, and came vnto the sepulchre. They ran both together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he had stouped downe, hee saw the linnen cloathes lying, yet went he not in. Then came Simon Peter following him and went into the sepulchre, and saw the linnen cloathes lie, and the napkin that was about his head, not lying with the linnen cloathes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and hee saw and beleeued: for as yet they knew not the Scripture, that he should rise againe from death. Then the Disciples went away againe to their owne home. Ioh. 20. 21.

¶ Munday in Easter weeke.

The Collect.

ALmighty God, which through thy onely begotten Sonne Iesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: we humbly

beseech thee, that as by thy speciall grace preuenting vs, thou dost put in our minds good desires: so by thy continuall helpe we may bring the same to good effect through Iesus Christ our Lord, who liueth, &c.

The Epistle.

Acts 10. 34. PEter opened his mouth, and said, Of a truth I perceiue that there is no respect of persons with God: but in all people he that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things. Which preaching was published throwout all Iury (and began in Galilee, after the Baptisme which Iohn preached) how God annointed Iesus of Nazareth with the holy Ghost, & with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which he did in the land of the Iewes, & at Ierusalem, whom they slew & hanged on a tree. Him God raised vp the third day and shewed him openly, not to all the people, but to vs witnesses, chosen before of God for the same intent, which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, and to testifie, that it is he which was ordained of God to be the Iudge of the quicke and the dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him shall receiue remission of sinnes.

The Gospel.

Luk. 24. 13. BEhold, two of his disciples went that same day to a towne call Emmaus, which was from Ierusalem about threescore furlongs, and they talked together of all the things

that

that had happened. And it chanced while they communed together and reasoned, Jesus himselfe drew neere, and went with them: But their eyes were holden that they should not know him. And hee said vnto them, What manner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not knowne the things which haue chanced there in these dayes? He said vnto them, What things? And they said vnto him, Of Jesus of Nazareth, which was a Prophet, mighty in deed and word before God and all the people, and how the high Priests and our rulers deliuered him to be condemned to death and haue crucified him: But wee trusted that it had beene he which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came early vnto the sepulchre, and found not his body, and came, saying, that they had seene a vision of Angels, which sayd that hee was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not. And hee sayd vnto them, O fooles, and slow of heart to beleeue al that the Prophets haue spoken. Ought not Christ to haue suffered these things and to enter into his glory? And he began at Moses, and all the Prophets, and interpreted vnto them in all the Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and hee made as though hee would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night and the day is farre passed. And hee went in to tary

with them. And it came to passe, as he sate at meate with them, hee tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, & they knew him: and hee vanished out of their sight. And they said betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the Scriptures? and they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter weeke.

The Collect.

ALmighty Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that wee may alway serue thee in purenesse of liuing and trueth, through Iesus Christ our Lord.

The Epistle.

Acts 13. 26

YEe men & brethren, children of the generation of Abraham, & whosoeuer among you feareth God, to you is this word of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knew him not, nor yet the voyces of the Prophets, which are read euery Sabbaoth day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that was written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God raised

him

him againe from death the third day, and he was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And we declare vnto you, how that the promise which was made vnto the Fathers, God hath fulfilled vnto their children, euen vnto vs, in that he raised vp Iesus againe, euen as it is written in the second Psalme, Thou art my Sonne, this day haue I begotten thee. As concerning that he raised him vp from death, now no more to returne to corruption, he said on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore he saith also in another place, Thou shalt not suffer thine Holy one to see corruption. For Dauid (after that he had in his time fulfilled the wil of God) fell on sleepe, & was laid vnto his fathers, & saw corruption. But hee whom God raised againe, saw no corruption. Bee it knowen vnto you therefore (ye men & brethren) that through this man is preached vnto you forgiuenesse of sinnes, and that by him all that beleeue, are iustified from all things, from which ye could not be iustified by the Law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, & wonder, and perish yee: for I doe a worke in your dayes, which ye shall not beleeue, though a man declare it vnto you.

The Gospell.

IEsus stood in the mids of his disciples, and said vnto them, Peace be vnto you: It is I, feare not. But they were abashed and afraid, and supposed that they had seene a spirit. And hee sayd vnto them, Why are ye troubled, and why doe thoughts arise in your hearts? Behold my hands and my feete, that it is euen I my selfe: handle mee, and see: for a Luk. 24. 36.

spirit hath no flesh and bones, as ye see me haue. And when he had thus spoken, hee shewed them his hands and his feet. And while they yet beleeued not for ioy, & wondred, he said vnto them, Haue ye here any meate? and they offered him a piece of a broyled fish, and of an hony combe. And he tooke it, and did eate before them. And he sayd vnto them, These are the words which I spake vnto you, while I was yet with you, That all must be fulfilled which were written of me in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and said vnto them, Thus is it written, and thus it behoued Christ to suffer, and to rise againe from death the third day, and that repentance & remission of sinnes should be preached in his Name among all Nations, and must begin at Hierusalem. And ye are witnesses of these things.

¶ The first Sunday after Easter.

The Collect.

ALmighty God, &c. As at the Communion on Easter day.

The Epistle.

1. Ioh. 5. 4. ALl that is borne of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our Faith. Who is he that ouercommeth the world, but hee that beleeueth that Iesus is the Sonne of God? This Iesus Christ is he that came by water and blood: not by water only, but by water and blood. And it is the Spirit that beareth witnesse, because the Spirit is trueth. For there are three which beare record in Heauen, The Father, the Word, and the holy Ghost: and these three are one. And there are

are three which beare record in earth. The Spirit, and Water, and Blood, and these three are one. If wee receiue the witnes of men, the witnes of God is greater: for this is the witnes of God, which he testified of his Sonne. He that beleeueth on the Sonne of God, hath the witnes in himselfe. Hee that beleeueth not God, hath made him a lyar, because hee beleeueth not the record that God gaue of his Sonne. And this is the record. How that God hath giuen vnto vs eternall life, and this life is in his Sonne. Hee that hath the Sonne, hath life, and he that hath not the Sonne of God, hath not life.

The Gospell.

THe same day at night, which was the first day of the Sabbaoths, when the doores were shut (where the Disciples were assembled together, for feare of the Iewes) came Iesus, and stood in the mids, and sayd vnto them, Peace be vnto you. And when he had so sayd, he shewed vnto them his hands and his side. Then were the Disciples glad, when they saw the Lord. Then said Iesus to them againe, Peace be vnto you. As my Father sent me, euen so send I you also. And when he had said these words, he breathed on them, and said vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes yee remit, they are remitted vnto them, and whosoeuers sinnes ye retaine, they are retained. Ioh. 20.19.

¶ The second Sunday after Easter.

The Collect.

ALmighty GOD, which hast giuen thine onely Sonne to be vnto vs both a Sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankefully receiue that

his inestimable benefit, and also dayly endeauour our selues to follow the blessed steps of his most holy life.

The Epistle.

1. Pet. 2. 19. THis is thank-worthy, if a man for cõscience toward God endure griefe, & suffer wrong vndeserued. For what prayse is it, if when ye be buffeted for your faults ye take it patiently? But if when yee doe well, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were yee called. For Christ also suffered for vs, leauing vs an example that ye should follow his steps, which did no sinne, neither was there guile found in his mouth, which when hee was reuiled, reuiled not againe, when he suffered, he threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, should liue vnto righteousnesse, by whose stripes ye were healed. For yee were as sheepe going astray, but are now turned vnto the Shepheard and Bishop of your soules.

The Gospell.

Ioh. 10. 11. CHrist sayd, I am the good Shepheard. A good shepheard giueth his life for the sheepe. An hired seruant, and hee which is not the shepheard, (neither the sheepe are his owne) seeth the wolfe comming, and leaueth the sheepe, and fleeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheepe. I am the good Shepheard, and know my sheepe, and am knowen of mine. As my Father knoweth mee, euen so know I also my Father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this folde: them

them also must I bring, and they shall heare my voyce, and there shall be one folde, and one shepheard.

¶ The third Sunday after Easter.

The Collect.

ALmighty God, which shewest to all men that bee in errour, the light of thy truth, to the intent that they may returne into the way of righteousnes, grant vnto all them that bee admitted into the fellowship of Christs Religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule, and see that yee haue honest conuersation among the Gentiles, that whereas they backbite you as euill doers, they may see your good workes, and praise God in the day of visitation. Submit your selues therfore euery man for the Lords sake, whether it be vnto the king, as vnto the chiefe Head, either vnto Rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laude of them that doe well. For so is the will of God, that with well doing, yee may stoppe the mouthes of foolish and ignorant men, as free, and not as hauing the liberty for a cloke of maliciousnes, but euen as the seruants of God. Honour all men: loue brotherly fellowship: feare God: honour the King. 1. Pet. 2. 11.

The Gospell.

IEsus said to his disciples, After a while ye shall not see me, & againe after a while ye shal see me, for I go to the Father. Thē said some of his disciples between themselues, What Ioh. 16. 16.

what is this that he sayth vnto vs, After a while ye shall not see mee, and againe, After a while yee shall see mee, and that I goe to the Father? They sayd therefore, What is this that he sayth, After a while? we cannot tell what he sayth. Iesus perceiued that they would aske him, and sayd vnto them, Yee enquire of this betweene your selues, because I sayd, After a while yee shall not see mee, and againe, After a while ye shall see me. Verily, verily I say vnto you, Yee shall weepe and lament, but contrariwise the world shall reioyce: Ye shall sorrow, but your sorrow shall be turned to ioy. A woman when she trauelleth hath sorrow, because her houre is come: but assoone as shee is deliuered of the childe, shee remembreth no more the anguish, for ioy that a man is borne into the world. And ye now therefore haue sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

¶ The iiij. Sunday after Easter.

The Collect.

ALmighty God, which doest make the mindes of all faithfull men to bee of one will, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true ioyes are to be found, through Christ our Lord.

The Epistle.

Iam. 1. 17. EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadow of change. Of his owne will begate he vs with the worde of truth, that wee should be the first fruits of his

his creatures. Wherefore deare brethren, let euery man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenesse the word that is grafted in you, which is able to saue your soules.

The Gospell.

IEsus said vnto his disciples, Now goe I my way to him that sent me, and none of you asketh me whither I goe: but because I haue said such things vnto you, your hearts are full of sorrow. Neuertheless, I tell you the trueth, It is expedient for you, that I goe away. For if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you. And when hee is come, he will rebuke the world of sinne, & of righteousnes, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnes, because I goe to my father, & ye shall see me no more. Of iudgement, because the prince of this world is iudged already. I haue yet many things to say vnto you, but yee cannot beare them away now. Howbeit, when hee is come (which is the spirit of trueth) he will leade you into all trueth. He shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, & he will shew you things to come. He shall glorifie mee: for hee shall receiue of mine, and shall shew vnto you. All things that the father hath, are mine: therefore sayd I vnto you, That he shall take of mine, and shew vnto you. Ioh. 16. 5.

¶ The fift Sunday after Easter.

The Collect.

LOrd, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspiration

tion wee may thinke those things that bee good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ.

The Epistle.

Iam. 1. 22. SEe that yee be doers of the word & not hearers onely, deceiuing your owne selues. For if any man heare the word, and declareth not the same by his works, he is like vnto a man beholding his bodily face in a glasse: for assoone as hee hath looked on himselfe, he goeth his way, & forgetteth immediatly what his fashion was. But whoso looketh in the perfect law of liberty, & continueth therein, (if he be not a forgetfull hearer, but a doer of the worke) the same shall bee happy in his deede. If any man among you seeme to bee deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father is this. To visit the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the World.

The Gospell.

Ioh. 16. 23. VErily, verily I say vnto you, whatsoeuer yee aske the Father in my Name, he will giue it you. Hitherto haue yee asked nothing in my Name. Aske and yee shall receiue, that your ioy may bee full. These things haue I spoken vnto you by prouerbes. The time will come, when I shall no more speake vnto you by prouerbes, but I shall shew you plainely from my Father. At that day shall yee aske in my Name, and I say not vnto you, that I will speake vnto my Father for you: for the Father himselfe loueth you, because ye haue loued mee, and haue beleeued that I came out from God. I went out from the Father, and

came

came into the world. Againe, I leaue the world, and goe to the Father. His diſciples ſaid vnto him, Loe, now thou talkeſt plainely, and ſpeakeſt no prouerbe. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſke thee any queſtion, therefore beleeue wee that thou cameſt from God. Jeſus anſwered them. Now yee doe beleeue: behold, the houre draweth nigh, and is already come, that yee ſhall be ſcattered euery man to his owne, & ſhall leaue me alone: and yet am I not alone, for the Father is with me. Theſe words haue I ſpoken vnto you, that in mee yee might haue peace, for in the world ſhall yee haue tribulation: But bee of good cheere, I haue ouercome the world.

¶ The Aſcenſion day.

The Collect.

GRant we beſeech thee Almighty God, that like as we doe beleeue thy onely begotten Son our Lord to haue aſcended into the Heauens, ſo wee may alſo in heart and mind thither aſcend, and with him continually dwell.

The Epiſtle.

IN the former Treatiſe (deare Theophilus) we haue ſpoken of all that Jeſus began to doe and teach, vntill the day in which hee was taken vp, after that he through the holy Ghoſt had giuen commandements vnto the Apoſtles whom he had choſen, to whom alſo he ſhewed himſelfe aliue after his Paſſion (and that by many tokens) appearing vnto them fourtie dayes, and ſpeaking of the Kingdome of God, and gathered them together, and commaunded them that they ſhould not depart from Hieruſalem, but waite for the promiſe of the Father, whereof (ſaith Acts 1. 1.

(ſaith he) ye haue heard of me. For Iohn truely baptized with water: but yee ſhall be baptized with the holy Ghoſt, after theſe few dayes. When they therfore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And he ſaid vnto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his owne power. But ye ſhall receiue power after the holy Ghoſt is come vpon you: and ye ſhall be witneſſes vnto me, not onely in Hieruſalem, but alſo in all Iury, and in Samaria, and euen vnto the worlds end. And when he had ſpoken theſe things, while they beheld, he was taken vp on high, and a cloud receiued him out of their ſight: And while they looked ſtedfaſtly vp toward Heauen as he went, behold, two men ſtood by them in white apparell, which alſo ſaid Ye men of Galilee, why ſtand yee gazing vp into Heauen? This ſame Ieſus which is taken vp from you into Heauen, ſhall ſo come, euen as ye haue ſeene him goe into Heauen.

The Goſpell.

Mar. 16. 14. IEſus appeared vnto the eleuen, as they ſate at meate, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they beleeued not them which had ſeene that he was riſen againe from the dead. And he ſaid vnto them, Goe ye into all the world, and preach the Goſpell to all creatures: Hee that beleeueth and is baptized, ſhall be ſaued: but hee that beleeueth not, ſhall be damned. And theſe tokens ſhall follow them that beleeue. In my Name they ſhall caſt out deuils, they ſhall ſpeake with new tongues, they ſhall driue away Serpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, and they ſhall recouer. So

when

when the Lord had ſpoken vnto them, hee was receiued into Heauen, and is on the right hand of God. And they went foorth and preached euerywhere, the Lord working with them, and confirming the Word with miracles following.

¶ Sunday after Aſcenſion day.

The Collect.

O God, the King of glory, which haſt exalted thy onely Sonne Jeſus Chriſt, with great triumph vnto thy Kingdome in Heauen: we beſeech thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whether our Sauiour Chriſt is gone before, who liueth and reigneth, &c.

The Epiſtle.

THe end of all things is at hand. Bee yee therefore ſober, and watch vnto prayer: But aboue all things haue feruent loue among your ſelues: for loue ſhall couer the multitude of ſinnes. Be yee harborous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters of the manifold graces of God. If any man ſpeake, let him talke as the words of God. If any man miniſter, let him doe it, as of the ability which God miniſtreth to him, that God in all things may be glorified through Jeſus Chriſt, to whom bee praiſe and dominion for euer and euer. Amen. 1. Pet. 4. 7.

The Goſpell.

WHen the Comforter is come, whom I will ſend vnto you frō the Father (euen the Spirit of truth, which proceedeth of the Father, he ſhall teſtifie of me, & ye ſhall beare witnes alſo, becauſe ye haue Ioh. 15. 26.

beene

been with me from the beginning. These things haue I said vnto you, because yee should not bee offended. They shal excommunicate you, yea, the time shal come, that whosoeuer killeth you, will thinke that hee doth God seruice. And such things will they doe vnto you, because they haue not knowne the Father, neither yet me. But these things haue I told you, that when the time is come, ye may remember then that I told you.

Whitsunday.

The Collect.

GOD, which as vpon this day hast taught the harts of thy faithful people, by the sending to them the light of thy holy Spirit: Grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Christ Iesus our Sauiour, who liueth and reigneth with thee, in the vnitie of the same Spirit, one God, world without end. Amen.

The Epistle.

Acts 2. 1. WHen the fiftie dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from Heauen, as it had beene the comming of a mighty winde, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had beene fire, and it sate vpon each one of them, and they were all filled with the holy Ghost, and began to speake with other tongues, euen as the same Spirit gaue them vtterance. There were dwelling at Hierusalem Iewes, deuout men, out of euery Nation of them that are vnder Heauen. When this was noysed about, the multitude came together, and were astonied, because that euery man heard them speake with his owne

owne language. They wondered all, and maruailed, saying among themselues, Behold, are not all these which speake, of Galilee? And how heare wee euery man his owne tongue wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iury, and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, Iewes and Proselites, Creetes and Arabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospell.

IEsus said vnto his Disciples, If ye loue mee, keepe my Commandements, and I will pray the Father, and he shall giue you another Comforter, that hee may abide with you for euer, euen the Spirit of Trueth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shalbe in you. I will not leaue you comfortlesse, but will come to you. Yet a little while, and the world seeth mee no more, but ye see me: For I liue, and ye shall liue. That day shall yee know that I am in my Father, and you in me, and I in you. Hee that hath my Commandements and keepeth them, the same is he that loueth mee. And hee that loueth me, shall be loued of my Father, and I will loue him, and will shew mine owne selfe vnto him. Iudas saith vnto him, (not Iudas Iscariot) Lord, What is done, that thou wilt shew thy selfe vnto vs, and not vnto the world? Iesus answered, and said vnto him, If a man loue me, he will keepe my sayings, and my Father will loue him, and we will come vnto him, and dwell with him. He that loueth mee not, keepeth not my sayings. And the word Ioh. 14.15.

which yee heare is not mine, but the Fathers which sent me. These things haue I spoken vnto you, being yet present with you: but the Comforter, which is the holy Ghost, whom my Father will send in my Name, he shall teach you all things, & bring all things to your remembrance, whatsoeuer I haue sayd vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Yee haue heard how I said vnto you, I goe & come againe vnto you. If ye loued me, ye would verily reioyce, because I said, I goe vnto the Father: for the Father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleeue. Hereafter will I not talke many words vnto you: for the prince of this world commeth, & hath nought in me, but that the world may know that I loue the Father. And as the Father gaue me commandement, euen so doe I.

¶ Munday in Whitsun weeke.

The Collect.

GOD, which as vpon this day hast taught the hearts &c. As vpon Whitsunday.

The Epistle.

Acts 10. 34

THen Peter opened his mouth, and sayd, Of a trueth I perceiue, that there is no respect of persons with God: but in all people, hee that feareth him, & worketh righteousnes, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things. Which preaching was published throughout all Iury (and began in Galilee, after the Baptisme which Iohn preached) how God anoynted Iesus of Nazareth with the holy Ghost,

and

and with power. Which Jesus went about, doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which he did in the land of the Jewes, and at Hierusalem: whom they slew and hanged on a tree: him God raysed vp the third day, & shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after hee arose from death. And hee commanded vs to preach vnto the people, and to testifie that it is hee which was ordained of God to be the Judge of quick and dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the Circumcision which beleeued, were astonied, as many as came with Peter, because that on ỹ Gentiles also was shed out the gift of the holy Ghost. For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost as well as wee? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tary a few dayes.

The Gospell.

SO God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For God sent not his Sonne into the world to condemne the world, but that the world through him might bee saued. Hee that beleeueth on him, is not condemned. But he that beleeueth not, is condemned already, because hee hath not beleeued in the Name of the onely Iohn. 3. 16.

begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loued darkenesse more then light, because their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, lest his deedes should bee reprooued. But hee that doeth the trueth, commeth to the light, that his deedes may be knowen, how that they are wrought in God.

¶ Tuesday in Whitsun weeke.

The Collect.

God which as &c. ¶ As vpon Whitsunday.

The Epistle.

Act. 8. 14. WHen the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and John: which when they were come down, prayed for them that they might receiue the holy Ghost. For as yet he was come on none of them, but they were baptized only in the Name of Christ Jesu. Then laid they their hands on them, and they receiued the holy Ghost.

The Gospell.

Iohn 10. 1. VErily, verily I say vnto you, He that entreth not in by the doore into the sheepefold, but climeth vp some other way, the same is a thiefe and a murtherer. But hee that entreth in by the doore, is the Shepherd of the sheepe: to him the porter openeth, and the sheepe heare his voice; and he calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him: for they know not the voyce of strangers. This pro-

uerbe

uerbe ſpake Jeſus vnto them, but they vnderſtood not what things they were which hee ſpake vnto them. Then ſaid Jeſus vnto them againe, Uerily verily I ſay vnto you, I am the dooze of the ſheepe. All, euen as many as came befoze mee, are theeues and murderers, but the ſheepe did not heare them. I am the dooze, by me if any enter in, he ſhall be ſaſe, and ſhall goe in and out, and finde paſture. A theefe commeth not but foz to ſteale, kill, and deſtroy; I am come that they might haue life, & that they might haue it moze abundantly.

¶ Trinitie Sunday.

The Collect.

ALmighty and euerlaſting God, which haſt giuen vnto vs thy ſeruants grace, by the confeſſion of a true faith, to acknowledge the glozy of the eternall Trinitie, and in the power of the diuine Maieſtie, to woꝛſhip the Unitie: Wee beſeech thee, that thzough the ſteadfaſtneſs of this Faith, we may euermoze be defended from all aduerſitie, which liueſt and reigneſt one God, woꝛld without end. Amen.

The Epiſtle.

AFter this I looked, and behold, a dooze was open in heauen, and the firſt voyce which I heard, was as it were of a Trumpet talking with me, which ſaid, Come vp hither, and I will ſhew thee things which muſt be fulfilled hereafter. And immediatly I was in the Spirit, and behold, a ſeate was ſet in heauen, and one ſate on the ſeate. And hee that ſate, was to looke vpon, like vnto a Jaſper ſtone, and a Sardine ſtone. And there was a raine-bow about the ſeate, in ſight like vnto an Emerald. And about the ſeate were foure and twenty ſeates, and vpon the ſeates foure and twenty Elders ſitting, cloathed Apoc. 4. 1.

in white rayment, and had on their heads crownes of gold. And out of the Seat proceeded lightnings, and thundring, and voyces. And there were seuen lamps of fire burning before the Seat, which are the seuen Spirits of God, and before the Seat there was a Sea of glasse like vnto Christall, and in the middes of the Seat, & round about the Seat, were foure beasts full of eyes before and behinde. And the first beast was like a Lion, and the second beast like a Calfe, and the third beast had a face like a Man, and the fourth beast was like a flying Eagle. And the foure beasts had each of them sixe wings about him, and they were full of eyes within. And they did not rest day, neither night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when those beasts gaue glory, and honour, and thankes, to him that sate on the Seat (which liueth for euer and euer) the foure and twenty Elders fell downe before him that sate on the Throne, and worshipped him that liueth for euer, and cast their Crownes before the Throne, saying, Thou art worthy, O Lord our God, to receiue glory, and honour, and power. For thou hast created all things, and for thy wils sake they are and were created.

The Gospell.

Iohn. 3. 1. THere was a man of the Pharisees, named Nicodemus, a Ruler of the Iewes. The same came to Iesus by night, and saide vnto him, Rabbi, wee know that thou art a Teacher come from GOD. For no man could doe such miracles as thou doest, except GOD were with him. Iesus answered, and said vnto him, Verily, verily I say vnto thee, Except a man be borne from aboue, hee cannot see the kingdome of GOD. Nicodemus sayde vnto him, How

can

can a man be borne when he is old? Can he enter into his mothers wombe, and be borne againe? Iesus answered, Verily, verily I say vnto thee, Except a man be borne of water and of the spirit, he cannot enter into the kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. Marualle not thou that I said vnto thee, Yee must be borne from aboue. The winde bloweth where it lusteth, and thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the Spirit. Nicodemus answered, & said vnto him, How can these things be? Iesus answered, & said vnto him, Art thou a master in Israel, and knowest not these things? Verily, verily I say vnto thee, We speake that we know, and testifie that we haue seene, and yee receiue not our witnesse. If I haue tolde you earthly things and ye beleeue not, how shall ye beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but hee that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the Serpent in the wildernesse, euen so must the Sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue life euerlasting.

¶ The first Sunday after Trinity.

The Collect.

GOD the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenesse of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy Commandements wee may please thee both in will and deede, through Iesus Christ our Lord.

The Epistle.

1. Ioh 4 7. DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God, for God is loue. In this appeareth the loue of God to vs-ward, because that God sent his onely begotten Sonne into the world, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, and sent his Son to be the agreement for our sinnes. Dearely beloued, if God so loued vs, we ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in him, and hee in vs, because he hath giuen vs of his Spirit: and wee haue seene, and doe testifie, that the Father sent the Sonne to be the Sauiour of the world. Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that wee should trust in the day of Iudgement: for as he is, euen so are we in this world. There is no feare in loue, but perfect loue casteth out feare: for feare hath painfulnes. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If any man say, I loue God, and yet hate his brother, he is a liar. For how can he that loueth not his brother whom he hath seene, loue God whom hee hath not seene? And this commandement haue we of him, that he which loueth God, should loue his brother also.

The Gospell.

THere was a certaine rich man, which was cloathed in purple and fine white, and fared deliciously euery day. And there was a certaine beggar named Lazarus, which lay at his gate, full of sores, desiring to bee refreshed with the crummes which fell from the rich mans board, and no man gaue vnto him: the dogges came also and licked his sores. And it fortuned that the begger dyed, and was carryed by the Angels into Abrahams bosome. The rich man also dyed, and was buried. And being in hell in torments, he lift vp his eyes, and saw Abraham afarre off, and Lazarus in his bosome: and he cryed, and said, Father Abraham haue mercy on me, and send Lazarus, that he may dippe the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrary wise, Lazarus receiued paine, but now he is comforted, and thou art punished. Beyond all this, betweene vs and you there is a great space set, so that they which would goe from hence to you, cannot, neither may come from thence to vs. Then he said, I pray thee therefore father, send him to my fathers house (for I haue fiue brethren) for to warne them, lest they come also into this place of torment. Abraham said vnto him, They haue Moses and the Prophets, let them heare them. And he said, Nay father Abraham, but if one come vnto them from the dead, they will repent. He said vnto him, if they heare not Moses and the Prophets, neither will they beleeue, though one arise from death againe. Luk. 16. 19

¶ The

The Collect.

LOrd, make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer fayleſt to helpe and gouerne them, whom thou doeſt bring vp in thy ſteadfaſt loue, Grant this, &c.

The Epiſtle.

1. Iohn. 3. 13.

MAruayle not, my brethren, though the world hate you. We know that wee are tranſlated from death vnto life, becauſe wee loue the brethren. Hee that loueth not his brother, abideth in death. Whoſoeuer hateth his brother, is a manſlayer. And yee know that no manſlayer hath eternall life abiding in him. Hereby perceiue wee loue, becauſe hee gaue his life for vs, and we ought to giue our liues for the brethren. But whoſo hath this worlds good, and ſeeth his brother haue need, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but indeede and in verity. Hereby we know that wee are of the verity, and can quiet our hearts before him, For if our heart condemne vs, God is greater than our heart and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue wee truſt to Godward, and whatſoeuer wee aſke, wee receiue of him, becauſe we keepe his commandements, and doe thoſe things which are pleaſant in his ſight. And this is his commandement, that we beleeue on the Name of his Sonne Jeſus Chriſt, and loue one another, as hee gaue commandement. And hee that keepeth his Commandements, dwelleth in him, and hee in him: and hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs.

The

The iij Sunday after Trinitie.

The Gospell.

A Certaine man ordained a great supper and bade many, and sent his seruant at supper time to say to them that were bidden, Come, for all things are now ready. And they all at once beganne to make excuse. The first said vnto him, I haue bought a farme, and must needes goe and see it, I pray thee haue me excused. And another said, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue me excused. And another said, I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his master word againe thereof. Then was the goodman of the house displeased, and said to his seruant, Goe out quickly into the streetes and quarters of the City, and bring in hither the poore and feeble, and the halt, and blinde. And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord said vnto his seruant. Goe out into the high wayes and hedges, and compell them to come in, that my house may bee filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper. Luk. 14 16.

¶ The iij. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray, grant that by thy mighty ayde we may be defended, through Iesus Christ our Lord.

The Epistle.

SUbmit your selues euery man one to another, knit your selues together in lowlinesse of minde: For GOD resisteth the proude, and giueth grace to the humble. 1. Pet. 5. 5.

Submit

Submit your ſelues therefore vnder the mighty hand of God, that he may exalt you when the time is come. Caſt all your care vpon him, for hee careth for you. Be ſober and watch: for your aduerſary the deuill, as a roaring Lyon, walketh about, ſeeking whom he may deuoure: whom reſiſt ſteadfaſt in the faith, knowing that the ſame afflictions are appoynted vnto your bretheren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Chriſt Jeſus, ſhall his owne ſelfe (after that yee haue ſuffered a little affliction) make you perfect, ſettle, ſtrengthen and ſtabliſh you. To him be glory and dominion for euer and euer, Amen.

The Goſpel.

Luk. 15. 1. THen reſorted vnto him all the Publicanes and ſinners for to heare him. And the Phariſees and Scribes murmured, ſaying, He receiueth ſinners, and eateth with them. But hee put foorth this parable vnto them, ſaying, What man among you, hauing an hundred ſheepe, (if hee loſe one of them) doeth not leaue ninety and nine in the wildernesſe, and goeth after that which is loſt, vntill hee finde it? And when hee hath found it, hee layeth it on his ſhoulders with ioy: and aſſoone as hee commeth home, hee calleth together his louers and neighbours, ſaying vnto them, Reioyce with mee, for I haue found my ſheepe which was loſt. I ſay vnto you, that like wiſe ioy ſhall be in heauen ouer one ſinner that repenteth, more then ouer ninety and nine iuſt perſons, which need no repentance. Either what woman, hauing ten groats (if ſhee loſe one) doeth not light a candle, and ſweepe the houſe, and ſeeke diligently till ſhee finde it? And when ſhee hath found it, ſhee calleth her louers and her neighbours together, ſaying, Reioyce with mee, for

for I haue found the groat which I lost. Likewise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

¶ The iiij. Sunday after Trinitie.

The Collect.

GOD the protectour of all that trust in thee, without whom, nothing is strong, nothing is holy: increase and multiply vpon vs thy mercy, that thou being our ruler and guide, wee may so passe through things temporall, that we finally lose not the things eternall. Graunt this, heauenly Father, for Iesus Christs sake our Lord.

The Epistle.

I suppose that the afflictions of this life are not worthy of the glory which shall be shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanity against the will therof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God. For we know that euery creature groaneth with vs also, and trauaileth in paine, euen vnto this time: not onely it, but wee also which haue the first fruits of the Spirit, mourne in our selues also, and waite for the adoption of the children of God: euen the deliuerance of our bodies. Rom. 8.18.

The Gospell.

BEe yee mercifull, as your Father also is mercifull. Iudge not, and ye shall not bee iudged. Condemne not, and ye shall not be condemned. Forgiue, and ye shalbe forgiuen. Giue, and it shalbe giuen vnto you, good measure, and Luk. 6.36.

pressed

preſſed downe, and ſhaken together, and running ouer, ſhall men giue into your boſomes. For with the ſame meaſure that yee mete withall, ſhall other men mete to you againe. And hee put foorth a ſimilitude vnto them. Can the blind leade the blinde? Doe they not both fall into the ditch? The diſciple is not aboue his maſter. Euery man ſhall bee perfect, euen as his maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beame that is in thine owne eye? Either how canſt thou ſay to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Firſt, thou hypocrite, caſt out the beame out of thine owne eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

¶ The v. Sunday after Trinity.

The Collect.

GRant, Lord wee beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy gouernance, that thy Congregation may ioyfully ſerue thee in all godly quietneſſe, through Jeſus Chriſt our Lord.

The Epiſtle.

1. Pet. 3. 8. BEe you all of one minde, & of one heart, loue as brethren, bee pitifull, bee courteous, meeke, not rendring euill for euill. or rebuke for rebuke: but contrariwiſe bleſſe, knowing that yee are thereunto called, euen that yee ſhould bee heires of the bleſſing. For he that doth long after life, and loueth to ſee good dayes, let him refraine his tongue from euill, and his lips that they ſpeake no guile. Let him eſchew euill and doe good, let him ſeeke peace, and enſue it. For the eyes of the Lord are ouer the righteous, and his eares

are

are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreouer, who is he that will harme you, if yee follow that which is good? Yea, happy are ye if any trouble happen vnto you for righteouſneſſe ſake. Bee not ye afraid for any terrour of them, neither be ye troubled: but ſanctifie the Lord God in your hearts.

The Goſpell.

IT came to paſſe, that when the people Luk. 5. 1.
preaſſed vpon him to heare the Word of God, he ſtood by the lake of Genezareth, and ſaw two ſhips ſtand by the lakes ſide, but the fiſhermen were gone out of them, and were waſhing their nets. And he entred into one of the ſhips (which pertained to Simon) and prayed him that hee would thruſt out a little from the land. And hee ſate downe, and taught the people out of the ſhip. When he had left ſpeaking, he ſaid vnto Simon, Launch out into the Deepe, and let ſlip your nets to make a draught. And Simon anſwered and ſaid vnto him, Maſter, wee haue laboured all night, and haue taken nothing. Neuertheleſſe, at thy commandement I will looſe foorth the net. And when they had ſo done, they incloſed a great multitude of fiſhes. But their net brake, and they beckned to their fellowes, which were in the other ſhip, that they ſhould come and helpe them. And they came and filled both ſhips, that they ſunke againe. When Simon Peter ſaw this, he fell downe at Jeſus knees, ſaying, Lord, goe from mee, for I am a ſinfull man. For he was aſtonied, and all that were with him, at the draught of fiſhes which they had taken. And ſo was alſo James and John the ſonnes of Zebedee, which were partners with Simon. And Jeſus ſaid vnto Simon, Feare not, from henceforth thou ſhalt catch men.

men. And they brought the ships to land, and forsoke all, and followed him.

¶ The vj. Sunday after Trinity.

The Collect.

GOD which hast prepared to them that loue thee, such good things as passe mans vnderstanding: powre into our hearts such loue toward thee, that we louing thee in all things, may obtaine thy promises which exceede all that we can desire, through Jesus Christ our Lord.

The Epistle.

Rom. 6.3. KNow ye not, that all wee which are baptized in Jesus Christ, are baptized to die with him? we are buried then with him by Baptisme for to die, that likewise as Christ was raised from death by the glory of the Father, euen so wee also should walke in a new life. For, if wee bee grafted in death like vnto him, euen so shall wee be partakers of the holy resurrection: knowing this, that our old man is crucified with him also, that the body of sinne might vtterly be destroyed, that henceforth we should not bee seruants vnto sinne. For he that is dead, is iustified from sinne. Wherefore, if we be dead with Christ, wee beleeue that we shall liue also with him: knowing that Christ being raised from death, dieth no more, death hath no more power ouer him. For, as touching that he dyed, he dyed concerning sinne once: & as touching that he liueth, he liueth vnto God. Likewise consider ye also, that ye are dead as touching sinne, but are aliue vnto God, through Jesus Christ our Lord.

The Gospell.

Mat. 5.20. IEsus saide vnto his Disciples, Except your righteousnesse exceede the righteousnesse of the Scribes and Pharisees, ye cannot enter into

into the kingdome of heauen. Yee haue heard that it was said vnto them of olde time, Thou shalt not kill: whosoeuer killeth shall be in danger of Iudgement. But I say vnto you, That whosoeuer is angry with his brother vnaduisedly, shall be in danger of Iudgement. And whosoeuer saith vnto his brother, Racha, shall be in danger of a Councell. But whosoeuer saith, Thou foole, shalbe in danger of hell fire. Therefore, if thou offerest thy gift at the altar, & there remembrest that thy brother hath ought against thee, leaue there thine offering before the altar, & goe thy way first and be reconciled to thy brother, and then come & offer thy gift. Agree with thine aduersary quickly, whiles thou art in the way with him, lest at any time the aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the minister, and then thou be cast into prison. Verily I say vnto thee, Thou shalt not come out thence, till thou hast paid the vttermost farthing.

¶ The vij. Sunday after Trinity.

The Collect.

LOrd of all power & might, which art the authour and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with all goodnesse, and of thy great mercy keepe vs in the same, through Iesus Christ our Lord.

The Epistle.

I Speake grosly, because of the infirmity of your flesh. As ye haue giuen your members seruants to vncleanes and to iniquity (from one iniquity to another) euen so now giue ouer your members seruants vnto righteousnesse, that yee may be sanctified. For when ye were seruants of sinne, ye were voide of righteousnesse. What fruit had yee then in those things Rom. 6. 19.

whereof yee are now aſhamed? For the end of thoſe things is death. But now are ye deliuered from ſinne, and made the ſeruants of God, and haue your fruit to be ſanctified, and the end euerlaſting life. For the reward of ſinne is death, but eternall life is the gift of God, through Jeſus Chriſt our Lord.

The Goſpell.

Mark 8.1. IN thoſe dayes when there was a very great company, and had nothing to eat, Jeſus called his diſciples vnto him, and ſayd vnto them, I haue compaſſion on the people, becauſe they haue beene now with me three dayes, and haue nothing to eat, and if I ſend them away faſting to their owne houſes, they ſhall faint by the way: for diuers of them came from farre. And his diſciples anſwered him, Where ſhould a man haue bread here in the wildernes, to ſatiſfie theſe? And he aſked them, How many loaues haue yee? They ſaid, ſeuen. And he commanded the people to ſit downe on the ground. And he tooke the ſeuen loaues, and when he had giuen thankes, he brake and gaue to his diſciples to ſet before them: and they did ſet them before the people. And they had a fewe ſmall fiſhes: and when he had bleſſed, he commanded them alſo to be ſet before them. And they did eat, and were ſufficed. And they tooke vp of the broken meate that was left, ſeuen baſkets full. And they that did eate, were about foure thouſand. And he ſent them away.

¶ The viij. Sunday after Trinity.

The Collect.

GOd whoſe prouidence is neuer deceiued, we humbly beſeech thee, that thou wilt put away from vs all hurtfull things, and giue thoſe things which be profitable for vs, through Jeſus Chriſt our Lord.

The

The viij. ſunday after Trinity.

The Epiſtle.

BRethren, we are debters, not to the fleſh, to liue after the fleſh: for if ye liue after the fleſh, ye ſhall die. But if ye, through the ſpirit, doe mortifie the deedes of the body, ye ſhall liue. For as many as are led by the ſpirit of God, they are the ſonnes of God. For ye haue not receiued the ſpirit of bondage to feare any more: but ye haue receiued the ſpirit of adoption, whereby we cry, Abba, Father. The ſame Spirit certifieth our Spirit, that wee are the ſonnes of God. If we be ſons, then are we alſo heires, the heires (I mean) of God, and heires annexed with Chriſt, if ſo be that we ſuffer with him, that we may alſo be glorified together with him. Rom. 8. 12.

The Goſpell.

BEware of falſe Prophets, which come to you in sheepes cloathing, but inwardly they are rauening wolues: Ye ſhal know them by their fruites. Doe men gather grapes of thornes? or figs on thiſtles? Euen ſo euery good tree bringeth forth good fruits: but a corrupt tree bringeth forth euill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Euery tree that bringeth not forth good fruit, is hewen downe, and caſt into the fire. Wherefore by their fruits ye ſhall know them. Not euery one that ſaith vnto me, Lord, Lord, ſhall enter into the kingdome of Heauen: but he that doth the will of my Father, which is in Heauen.

¶ The ix. Sunday after Trinitie.

The Collect.

GRant to vs, Lord, wee beſeech thee, the Spirit to thinke and doe alwayes ſuch things as bee rightfull, that wee which cannot be without thee, may by Mt. 7. 12.

thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

1. Cor. 10. 1.

BRethren, I would not that ye should be ignorant, how that our fathers were all vnder the cloud, & all passed thorow the sea, & were all baptized vnder Moses in the cloud, & in the sea, & did all eat of one spirituall meat, & did all drink of one spirituall drink: & they dranke of the spirituall rocke that followed him, which rock was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are ensamples to vs, that we should not lust after euill things as they lusted, & that we should not be worshippers of images, as were some of them, according as it is written: The people sate downe to eat & drinke & rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three & twenty thousand. Neither let vs tempt Christ, as some of them tempted, & were destroyed of serpents. Neither murmure ye, as some of them murmured, & were destroyed of the destroyer. All these things happened vnto them for examples: but are written to put vs in remembrance, whom the endes of the world are come vpon. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath none other temptation taken you but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted aboue your strength, but shall in the midst of temptation make a way that ye may be able to beare it.

The Gospell.

Luk. 16. 1.

IEsus sayd vnto his Disciples, There was a certaine rich man which had a Steward, & the same was accused vnto him that he had

wasted

wasted his goods. And hee called him, and sayd vnto him, How is it that I heare this of thee? Giue accompts of thy Stewardship, for thou mayest bee no longer Steward. The Steward sayd within himselfe, What shall I doe? for my master taketh away from me the stewardship. I cannot dig, and to beg I am ashamed. I wot what to doe, that when I am put out of the stewardship, they may receiue me into their houses. So when hee had called all his masters debters together, he sayd vnto the first, How much owest thou vnto my master? And hee said, An hundred tuns of oyle. And he sayd vnto him, Take thy bill, and sit downe quickely, and write fifty. Then said he to another, How much owest thou? And he sayd, An hundred quarters of wheate. He said vnto him, Take thy bill, and write fourescore. And the Lord commended the vniust Steward, because he had done wisely. For the children of this world are in their Nation wiser then the children of light. And I say vnto you, Make you friends of the vnrighteous Mammon, that when ye shall haue neede, they may receiue you into euerlasting habitations.

¶ The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lord, bee open to the prayers of thy humble seruants: and that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

COncerning spirituall things, brethren, I would not haue you ignorant. Yee know that ye were Gentiles, and went your wayes vnto dumbe images, euen as ye were led. Wherefore I declare vnto 1. Cor. 12. 1

you, that no man ſpeaking by the Spirit of God, defi-
eth Jeſus. Alſo no man can ſay, that Jeſus is the
Lord, but by the holy Ghoſt. There are diuerſities of
gifts, yet but one Spirit. And there are differences of
adminiſtrations, and yet but one Lord. And there are
diuers manners of operations, and yet but one God,
which worketh all in all. The gift of the Spirit is gi-
uen to euery man to edifie withall. For to one is giuen
through the Spirit the vtterance of wiſdome, to ano-
ther is giuen the vtterance of knowledge by the ſame
Spirit, to another is giuen faith by the ſame Spirit, to
another the gift of healing by the ſame Spirit, to ano-
ther power to doe miracles, to another to propheſie, to
another iudgement to diſcerne Spirits, to another di-
uers tongues, to another the interpretatiō of tongues:
and theſe all worketh the ſelfe-ſame Spirit, diuiding
to euery man a ſeuerall gift, euen as he will.

The Goſpell.

Luk. 19 41. AND when he was come neere to Hieruſa-
lem, he beheld the Citty, and wept on it,
ſaying, If thou hadſt knowen thoſe things
which belong vnto thy peace, euen in this
thy day, thou wouldeſt take heed: but now
are they hid from thine eyes. For the dayes ſhall come
vnto thee, that thine enemies ſhall caſt a banke about
thee, and compaſſe thee round, and keepe thee in on e-
uery ſide, and make thee euen with the ground, and thy
children which are in thee: and they ſhall not leaue in
thee one ſtone vpon another, becauſe thou knoweſt not
the time of thy viſitation. And he went into the Tem-
ple, and began to caſt out them that ſold therein, and
them that bought, ſaying vnto them, It is written,
My houſe is the houſe of prayer, but ye haue made it a
denne of theeues. And he taught daylie in the Temple.

¶ The

The xj. sunday after Trinity.

The Collect.

GOD, which declarest thy Almighty power most chiefly in shewing mercy and pitty: giue vnto vs abundantly thy grace, that we running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle.

BRethren, as pertaining to the Gospel, which I preached vnto you, which ye haue also accepted, & in the which yee continue, by the which yee are also saued: I do you to wit, after what manner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine. For first of all, I deliuered vnto you that which I receiued, how that Christ dyed for our sinnes, agreeing to the Scriptures: and that he was buried, & that he rose againe the third day, according to the Scriptures, & that he was seene of Cephas, then of the twelue: after that, he was seen of more then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that, appeared he to Iames, then to all the Apostles, and last of all he was seene of me, as one that was borne out of due time: for I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God I am that I am: & his grace that is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, so we preached, and so ye haue beleeued. 1.Cor.15.1

The Gospel.

CHrist tolde this parable vnto certaine which trusted in themselues, that they were perfect, and despised other. Two men went vp into Luk.18.19.

the Temple to pray, the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himselfe: God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publican. I fast twice in the weeke, I giue tithe of all that I possesse. And the Publican standing afar off, would not lift vp his eyes to Heauen, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euery man that exalteth himselfe, shall be brought low: and he that humbleth himselfe, shall be exalted.

¶ The xij. Sunday after Trinity.

The Collect.

ALmighty and euerlasting God, which art alwayes more ready to heare, than wee to pray, and art wont to giue more than either wee desire or deserue: powre down vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayers dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

2. Cor. 3. 4. SUch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if wee bee able vnto any thing, the same commeth of God, which hath made vs able to minister the New Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the Children of Israel could not beholde the face of Moses for the glory of his countenance (which glory is done away:) why shall not

not the ministration of the Spirit be much more glorious? For if the ministration of condemnation be glorious, much more doth the ministration of righteousnes exceed in glory.

The Gospell.

IEsus departed from the coasts of Tyre and Sidon, and came vnto the Sea of Galilee, thorow the middes of the coasts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speech: and they prayed him to put his hands vpon him. And when hee had taken him aside from the people, he put his fingers into his eares, and did spit, and touched his tongue, and looked vp to heauen, and sighed, and said vnto him, Ephata, that is to say, Be opened. And straightway his eares were opened, and the string of his tongue was loosed, & he spake plaine. And he commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to speake. Mar. 7.31.

¶ The xiij. Sunday after Trinity.

The Collect.

ALmighty and mercifull God, of whose onely gift it commeth, that thy faithfull people doe vnto thee true & laudable seruice: grant we beseech thee, that wee may so run to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The Epistle.

TO Abraham and his seed were the promises made. He saith not, in his seedes, as many: but, In thy seed, as of one, which is Christ. Gal. 3.16.

This

This I say, that the Law, which began afterward beyond foure hundred and thirty yeeres, doth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the Law, it commeth not now of promise: but God gaue it to Abraham by promise. Wherfore then serueth the Law? the Law was added because of transgression (till the seede come, to whom the promise was made) and it was ordained by Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then against the promise of God? God forbid. For if there had beene a Law giuen which could haue giuen life, then no doubt righteousnesse should haue come by the Law: But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleeue.

The Gospell.

Luk. 10. 23. HAppy are the eies which see the things that ye see. For I tell you, that many Prophets & Kings haue desired to see those things which ye see, & haue not seene them, and to heare those things which yee heare, and haue not heard them. And behold, a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life? he said vnto him, What is written in the Law? How readest thou, And he answered and said, Loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And hee said vnto him, Thou hast answered right: this doe, and thou shalt liue. But hee, willing to iustifie himselfe, said vnto Iesus, And who is my neighbour? Iesus answered and said, A certaine man descended

from

from Hierusalem to Iericho, and fell among theeues, which robbed him of his rayment, and wounded him and departed, leauing him halfe dead. And it chanced that there came downe a certaine Priest that same way, and when hee saw him, hee passed by. And likewise a Leuite (when he went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as he iourneyed, came vnto him, and when he saw him, he had compassion on him, and went to him, and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow, when hee departed, he tooke out two pence, and gaue them to the Hoast, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompence thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues? And hee said vnto him, He that shewed mercy on him. Then said Iesus to him, Goe, and doe thou likewise.

¶ The xiiij. Sunday after Trinity.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope and charity: and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle.

I Say, Walke in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, & the spirit contrary to the flesh. Gal. 5.16. These are contrary one to another, so that yee cannot doe whatsoeuer ye would. But and if yee be led of the Spirit, then are ye not vnder the Law. The deeds of

the

the flesh are manifest, which are these: adultery, fornication, vncleannesse, wantonnesse, worshipping of Images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murther, drunkennes, gluttony, and such like, of the which I tell you before, as I haue told you in times past, That they which commit such things, shal not be inheritors of the kingdome of God. Contrarily, the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no law. They truely that are Christs, haue crucified the flesh with the affections and lusts.

The Gospel.

Luk.17.11. AND it chanced as Jesus went to Hierusalem, that hee passed thorow Samaria and Galilee. And as hee entred into a certaine towne, there met him ten men that were Lepers, which stood a farre off, and put foorth their voyces, and said, Jesus master, haue mercy on vs. When he saw them, hee said vnto them, Goe, shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. And one of them, when hee saw that he was cleansed, turned backe againe, and with a loude voice praised God, and fell downe on his face at his feete, and gaue him thankes. And the same was a Samaritane. And Jesus answered, and said, Are there not ten cleansed? But where are those nine? There are not found that returned againe to giue God praise saue onely this stranger. And he said vnto him, Arise, goe thy way, thy faith hath made thee whole.

¶ The xv. Sunday after Trinitie.

The Collect.

KEepe wee beseech thee, O Lord thy Church with thy perpetuall mercy: and because the frailty of man

man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation through Iesus Christ our Lord.

The Epistle.

YE see how large a letter I haue written vnto you with mine owne hand. As many as desire with outward appearance to please carnally, the same constraine you to be circumcised, only lest they should suffer persecution for the Crosse of Christ. For they themselues which are circumcised, keep not the Law, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the Crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world. For in Christ Iesu, neither circumcision auaileth any thing at all, nor vncircumcision, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Israel, that pertaineth to God. From henceforth let no man put me to business: for I beare in my body the markes of the Lord Iesu. Brethren, the grace of our Lord Iesus Christ be with your spirit. Amen. Gal. 6. 11.

The Gospell.

NO man can serue two Masters: For either hee shall hate the one, and loue the other: or else leane to the one, and despise the other. Yee cannot serue GOD and Mammon. Therefore I say vnto you, Bee not carefull for your life, what yee shall eate, or drinke, nor yet for your body, what rayment ye shall put on. Is not the life more worth then meate? and the body more of value then rayment? Beholde the fowles of the ayre, for they sowe not, neither doe they reape, Mar. 6. 24.

reape, nor carry into the barnes, and your heauenly Father feedeth them. Are yee not much better then they? Which of you by taking carefull thought can adde one cubite vnto his stature? And why care yee for rayment? Consider the Lilies of the field, how they grow, they labour not, neither doe they spinne: and yet I say vnto you, that euen Salomon in all his royalty, was not cloathed like one of these. Wherefore, if God so clothe the grasse of the field, (which though it stand to day, is to morrow cast into the fornace) shall he not much more doe the same for you, O yee of little faith? Therefore take no thought, saying, What shall we eate, or what shall we drinke, or wherewith shall wee be clothed? (after all these things doe the Gentiles seeke:) For your heauenly Father knoweth that yee haue need of all these things. But rather seeke yee first the kingdome of God, and the righteousnesse thereof, and all these things shall bee ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauell thereof.

¶ The xvj. Sunday after Trinity.

The Collect.

LOrd we beseech thee, let thy continuall pity cleanse and defend thy Congregation: and because it cannot continue in safety without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

Ephes. 3.13 I Desire that you faint not because of my tribulations that I suffer for your sakes which is your praise. For this cause I bow my knees vnto the Father of our Lord Iesus Christ, which is Father of all

all that is called father in heauen and earth, that he would grant you according to the riches of his glory, that ye may be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue, might be able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent loue of the knowledge of Christ, that ye might bee filled with all fulnesse, which commeth of God. Unto him that is able to doe exceeding abundantly aboue all that wee aske or thinke, according to the power that worketh in vs, bee praise in the Congregation, by Christ Iesus, throughout all generations from time to time, Amen.

The Gospell.

AND it fortuned that Iesus went into a Citie called Naim, & many of his disciples went with him, and much people. When hee came nigh to the gate of the citie, behold, there was a dead man carried out, which was the onely son of his mother, and shee was a widow, & much people of the citie was with her. And when the Lord saw her, hee had compassion on her, and said vnto her, Weepe not. And he came nigh, and touched the coffin: and they that bare him, stood still. And he said, Yong man, I say vnto thee, Arise. And he that was dead, sate vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all, & they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour of him went forth throughout all Iury, and throughout all the regions which lie round about. Luk. 7. 11.

The

The Collect.

LOrd, wee pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

Ephes. 4. 1.



(which am a prisoner of the Lords) exhort you that ye walke worthy of the vocation, where with ye are called, with all lowlinesse and meekenes, with humblenesse of minde, forbearing one another through loue, and be diligent to keepe the vnity of the Spirit, through the bond of peace, being one body and one spirit, euen as ye are called in one hope of your calling. Let there be but one Lord, one Faith, one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all.

The Gospell.

Luk. 14. 1.



T chanced that Iesus went into the house of one of the chiefe Pharisees, to eat bread on the Sabbaoth day, & they watched him. And behold, there was a certain man before him which had the dropsie. And Iesus answered, and spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbaoth day? and they held their peace. And hee tooke him, and healed him, and let him goe, and answered them, saying, Which of you shall haue an asse, or an oxe, fallen into a pit, and will not straightway pull him out on the Sabaoth day? And they could not answere him againe to these things. Hee put forth also a similitude to the guests, when hee marked how they preassed to bee in the highest roomes, and sayd vnto them, When thou art bidden to a wedding of any man, sit not

not downe in the highest roome, lest a more honourable man then thou bee bidden of him, and hee that bade him and thee, come and say vnto thee, Giue this man roome: and thou begin with shame to take the lowest roome. But rather when thou art bidden, goe and sit in the lowest roome, that when hee that bade thee commeth, hee may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shall be brought low: and hee that humbleth himselfe, shall be exalted.

¶ The xviij. Sunday after Trinity.

The Collect.

LOrd we beseech thee, graunt thy people grace to auoyde the infections of the deuill, and with pure heart and mind to follow thee the onely God, through Iesus Christ our Lord.

The Epistle.

I Thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Iesus Christ, that in all things ye are made rich by him, in all vtterance, & in all knowledge, by the which things the testimony of Iesus Christ was confirmed in you, so that ye are behinde in no gift, waiting for the appearing of our Lord Iesus Christ, which shall also strengthen you to the end, that yee may be blamelesse in the day of the comming of our Lord Iesus Christ. 1. Cor. 1. 4.

The Gospell.

WHen the Pharisees had heard that Iesus had put the Saduces to silence, they came together, and one of them (which was a Doctour of the Law) asked him a question, tempting him, Mat. 22. 34.

and saying, Master, which is the greatest Commandement in the Law? Jesus sayd vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest Commandement. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two Commandements hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What thinke ye of Christ? whose sonne is he? They said vnto him, the sonne of Dauid. Hee sayd vnto them, How then doeth Dauid in spirit call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footestoole? If Dauid then call him Lord, how is he then his sonne? And no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

¶ The xix. Sunday after Trinity.

The Collect.

O God, forasmuch as without thee, we are not able to please thee: graunt that the working of thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

Ephes. 4 17

THis I say and testifie through the Lord, that yee henceforth walke not as other Gentiles walke, in vanity of their mind, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts: which being past repentance, haue giuen themselues ouer vnto wantonnesse, to worke all manner of vnclean-

cleannesse, euen with greedinesse. But ye haue not so learned Christ: If so be that ye haue heard him, and haue beene taught in him, as the trueth is in Iesu (as concerning the conuersation in times past) to lay from you the olde man, which is corrupt according to the deceiueable lusts: to be renewed also in the spirit of your minde, & to put on that new man, which after God is shapen in righteousnesse and true holinesse. Wherefore put away lying, and speake euery man trueth vnto his neighbour, forasmuch as wee are members one of another. Bee angry, but sinne not. Let not the Sunne goe downe vpon your wrath, neither giue place to the backbiter. Let him that stole, steale no more, but let him rather labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthy communication proceede out of your mouth but that which is good to edifie withall, as oft as neede is, that it may minister grace vnto the hearers. And grieue not the holy Spirit of God, by whom ye are sealed vnto the day of redemption. Let all bitternesse, and fiercenesse, and wrath, and roaring, and cursed speaking be put away from you, with all maliciousnesse. Bee ye courteous one to another, mercifull, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospell.

IEsus entred into a ship, and passed ouer, and came into his owne Citie. And behold, they brought to him a man sicke of the palsie, lying in a bed. And when Iesus saw the faith of them, hee sayd to the sicke of the palsie, Sonne, bee of good cheare, thy sinnes be forgiuen thee. And behold, certaine of the Scribes sayd within themselues, This man blasphemeth. And when Iesus saw their thoughts, Matt. 9. 1.

he said, Wherefore thinke yee euill in your hearts? whether is it easier to say, Thy sinnes bee forgiuen thee, or to say, Arise, and walke? But that yee may know that the Sonne of man hath power to forgiue sinnes in earth: Then saith hee to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thy house. And hee arose, and departed to his house. But the people that saw it, marueiled, and glorified God, which had giuen such power vnto men.

¶ The xx. Sunday after Trinity.

The Collect.

ALmighty and mercifull God, of thy bountifull goodnesse keepe vs from all things that may hurt vs: that we being ready both in body and soule, may with free hearts accomplish those things which thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Ephes. 5. 15 TAke heede therefore how yee walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore be ye not vnwise, but vnderstand what the will of the Lord is, and bee not drunken with wine, wherein is excesse: but be filled with the Spirit, speaking vnto your selues in Psalmes and Hymnes, and spirituall songs, singing and making melodie vnto the Lord in your hearts, giuing thanks alwayes for all things vnto God the Father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospell.

Matt. 22. 1. IEsus sayd, The kingdome of heauen is like vnto a man that was a king, which made a marriage for his sonne, and sent forth his ser-

ſeruants to call them that were bidden to the wedding: and they would not come. Againe he ſent foꝛth other ſeruants, ſaying, Tell them which are bidden, Behold, I haue pꝛepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his merchandize, and the remnant tooke his ſeruants, and intreated them ſhamefully, and ſlew them. But when the King heard thereof, hee was wꝛoth, and ſent foꝛth his men of warre, and deſtroyed thoſe murtherers and burnt vp their city. Then ſayd he to his ſeruants, The marriage indeed is pꝛepared, but they which were bidden, were not woꝛthy. Goe yee therefoꝛe out into the high wayes, and as many as yee finde, bid them to the marriage. And the ſeruants went foꝛth into the high wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furniſhed with gueſts. Then the King came in to ſee the gueſts, and when he eſpyed there a man which had not on a wedding garment, he ſayd vnto him, Friend, how cameſt thou in hither, not hauing a wedding garment? And he was euen ſpeechleſſe. Then ſaid the King to the miniſters, Take and bind him hand and foote, and caſt him into vtter darkenes, there ſhall be weeping and gnaſhing of teeth. Foꝛ many be called, but few are choſen.

¶ The xxj. Sunday after Trinity.

The Collect.

GRant we beſeech thee mercifull Loꝛd, to thy faithfull people pardon and peace, that they may bee cleanſed from all their ſinnes, and ſerue thee with a quiet minde, thꝛough Jeſus Chꝛiſt our Loꝛd.

The xxj. Sunday after Trinity.

The Epistle.

Ephes. 6. 10 My brethren, bee strong through the Lord, and through the power of his might. Put on the armour of God, that yee may stand against all the assaults of the deuill. For wee wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernours of the darkenesse of this world, against spirituall craftinesse in heaueuly things. Wherefore take vnto you the whole armour of God, that yee may be able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loyns gird with the trueth, hauing on the breastplate of righteousnesse, and hauing shooes on your feete, that ye may be prepared for the Gospell of peace. Aboue all, take to you the shield of faith, wherewith yee may quench all the fiery darts of the wicked, and take the helmet of Saluation, and the sword of the Spirit, which is the word of God. And pray alwayes with all manner prayer and supplication in the Spirit, and watch thereunto with all instance and supplication, for all Saints, and for me, that vtterance may be giuen vnto mee, that I may open my mouth freely, to vtter the Secrets of the Gospell (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The Gospell.

Iohn. 4. 46. THere was a certaine ruler, whose sonne was sicke at Capernaum. Assoone as the same heard that Iesus was come out of Iury into Galilee, he went vnto him, and besought him that hee would come downe and heale his sonne: for hee was euen at the point of death. Then sayd Iesus vnto him, Except ye see signes and wonders ye will not beleeue.

The

The Ruler ſaid vnto him, Sir, come downe, or euer that my ſonne die. Jeſus ſaith vnto him, Goe thy way, thy ſonne liueth. The man beleeued the word that Jeſus had ſpoken vnto him, and hee went his way. And as he was going downe, the ſeruants met him, and told him ſaying, Thy ſonne liueth. Then enquired hee of them the houre when he began to amend. And they ſayd vnto him, Yeſterday at the ſeuenth houre the feuer left him. So the father knew that it was the ſame houre in the which Jeſus ſayd vnto him, Thy ſonne liueth. And he beleeued, and all his houſhold. This is againe the ſecond miracle that Jeſus did, when he was come out of Jury into Galilee.

¶ The xxij. Sunday after Trinity.

The Collect.

LOrd, wee beſeech thee to keepe thy houſhold the Church in continuall godlines, that through thy protection it may be free from all aduerſities, and deuoutly giuen to ſerue thee in good workes to the glory of thy Name, through Jeſus Chriſt our Lord.

The Epiſtle.

I Thanke my GOD with all remembrance of you alwayes in all my prayers for you, and pray with gladneſſe, becauſe ye are come into the fellowſhip of the Goſpell, from the firſt day vntill now: and am ſurely certified of this, that he which hath begunne a good worke in you, ſhall performe it vntill the day of Jeſus Chriſt, as it becommeth me that I ſhould iudge of you all, becauſe I haue you in my heart, foraſmuch as ye are all companions of grace with mee, euen in my bondes, and in the defending and eſtabliſhing of the Goſpell. For God is my record, how greatly I long after you all from Phil. 1. 3.

the very heart root in Jesus Christ. And this I pray, that your loue may increase yet more and more in knowledge and in all vnderstanding, that ye may accept the things that are most excellent, that yee may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Jesus Christ, vnto the glory and prayse of God.

The Gospel.

Mat. 18. 21. PEter said vnto Jesus, Lord, how oft shall I forgiue my brother, if hee sinne against mee? till seuen times? Jesus saith vnto him, I say not vnto thee, Vntill seuen times: but seuentie times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a king, which would take accompts of his seruants. And when he had begunne to reckon, one was brought vnto him, which ought him ten thousand talents: But for as much as he was not able to pay, his Lord commaunded him to be solde, and his wife and children, and all that he had, and payment to be made. The seruant fell downe and besought him, saying, Sir, haue patience with me, and I will pay thee all. Then had the Lord pitie on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and found one of his fellowes which ought him an hundred pence: and he layd hands on him, and tooke him by the throate, saying, Pay that thou owest. And his fellow fell downe, and besought him saying, Haue patience with mee, and I will pay thee all. And he would not, but he went and cast him into prison, till he should pay the debt. So when his fellowes sawe what was done, they were very sorie and came and tolde vnto their Lorde all that had happened

happened. Then his Lord called him, and said vnto him, O thou vngracious seruant, I forgaue thee all that debt, when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pitie on thee? and his Lord was wroth, and deliuered him to the Jaylers, till hee should pay all that was due vnto him. So likewise shall my heauenly Father doe also vnto you, if yee from your hearts forgiue not euery one his brother their trespasses.

¶ The xxiij. Sunday after Trinity.

The Collect.

GOd our refuge and strength, which art the author of all godlinesse, be ready to heare the deuout prayers of thy Church: and grant that those things which we aske faithfully, wee may obtaine effectually, through Jesus Christ our Lord.

The Epistle.

BRethren, be ye followers together of me, and looke on them which walke euen so as ye haue vs for an example. For many walke, of whom I haue tolde you often, and now tell you weeping, that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their God, & glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence we looke for the Sauiour, euen the Lord Jesus Christ, which shall change our vile body, that he may make it like vnto his glorious body, according to the working, whereby he is able also to subdue all things vnto himselfe. Phil. 3. 17.

The Gospell.

THen the Pharisees went out, and took counsell howe they might tangle him in his words. And they sent out vnto him their disciples Matt. 22. 15

ciples with Herods seruants, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man: for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou? is it lawfull that tribute be giuen vnto Cesar, or not? But Jesus perceiuing their wickednesse, said, Why tempt ye me, ye hypocrites? Shew mee the tribute money. And they tooke him a peny. And hee sayd vnto them, Whose is this image and superscription? They sayd vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar, the things which are Cesars, and vnto God those things which are Gods. When they heard these words, they marueiled, and left him, and went their way.

¶ The xxiiij. Sunday after Trinity.

The Collect.

LOrd we beseech thee, assoile thy people from their offences, that through thy bountifull goodnesse wee may bee deliuered from the bondes of all those sinnes, which by our frailty wee haue committed. Grant this, &c.

The Epistle.

Col. 1. 3. WEe giue thankes to God the Father of our Lord Jesus Christ always for you in our prayers. For we haue heard of your faith in Christ Jesu, and of the loue which yee beare to all Saints, for the hopes sake which is laid vp in store for you in heauen. Of which hope ye heard before by the true word of the Gospell, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the trueth, as yee learned of Epaphra our deare fellow seruant, which

which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the spirit. For this cause we also, euen since the day wee heard of it, haue not ceased to pray for you, & to desire that ye might bee fulfilled with the knowledge of his will, in all wisdome & spirituall vnderstanding, that ye might walke worthy of the Lord, that in all things ye may please, being fruitfull in all good workes, & increasing in the knowledge of God, strengthned with all might, through his glorious power, vnto all patience and long suffering, with ioyfulnesse, giuing thankes vnto the Father, which hath made vs meet to be partakers of the inheritance of the Saints in light.

The Gospell.

WHile Iesus spake vnto the people, behold, there came a certaine ruler, & worshipped him, saying, My daughter is euen now deceased, but come and lay thine hand vpon her, & shee shall liue. And Iesus arose, & followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his vesture. For shee said within herselfe, If I may touch but euen his vesture onely, I shall be safe. But Iesus turned him about, and when hee saw her, hee said, Daughter, bee of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, and sawe the minstrels & people making a noise, he said vnto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, and tooke her by the hand, and said, Damosell arise. And the damosell arose. And this noise was abroad in all that land. Matt. 9. 18.

¶ The

The xxv. Sunday after Trinity.

The Collect.

STirre vp, we beseech thee, O Lord, the willes of thy faithfull people, that they plenteously bringing foorth the fruit of good workes, may of thee bee plenteously rewarded, through Iesus Christ our Lord. Amen.

The Epistle.

Ier. 23.5. BEhold, the time commeth, saith the Lord, that I will raise vp the righteous branch of Dauid, which king shal beare rule, and he shall prosper with wisedome, and shall set vp equitie and righteousnesse againe in earth. In his time shall Iuda be saued, and Israel shall dwell without feare. And this is the Name that they shall call him, euen, The Lord our Righteousnesse. And therefore behold, the time commeth, saith the Lord, that it shall bee no more sayd, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought foorth and ledde the seed of the house of Israel out of the North land, and from all Countreys where I haue scattered them, and they shall dwell in their own land againe.

The Gospell.

Iohn 6.5. WHen Iesus lift vp his eyes, and sawe a great company come vnto him, he saith vnto Philip, Whence shall wee buy bread, that these may eate? This hee said to proue him, for hee himselfe knew what hee would doe. Philip answered him, Two hundreth penyworth of bread are not sufficient for them that euery man may take a little. One of his disciples, Andrew Simon Peters brother, said vnto him, There is a ladde here, which hath fiue barley loaues, and two fishes, but what are they among so

many?

many: And Jesus sayd, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about fiue thousand. And Jesus tooke the bread, and when he had giuen thankes, hee gaue it to his Disciples, and the Disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, hee sayth vnto his Disciples, Gather vp the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barly loaues, which broken meat remained vnto them that had eaten. Then those men, when they had seene the miracle that Jesus did, said, This is of a truth the same Prophet that should come into the world.

¶ If there be any moe Sundayes before Advent Sunday, to supply the same, shall be taken the service of some of those Sundayes that were omitted betweene the Epiphany and Septuagesima.

¶ Saint Andrewes day.

The Collect.

ALmighty God, which didst giue such grace vnto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Sonne Jesus Christ, & followed him without delay: Grant vnto vs all, that we being called by thy holy Word, may forthwith giue ouer our selues obediently to follow thy holy Commandements, through the same Jesus Christ our Lord.

The Epistle.

IF thou acknowledge with thy mouth, that Jesus is the Lord, and beleeue in thy heart, that God raised him vp from death, thou shalt be safe. For to beleeue with the heart, iustifieth: and to knowledge with Rom. 10. 9.

the

the mouth, maketh a man safe. For the Scripture saith, Whosoeuer beleeueth on him, shall not be confounded. There is no difference between the Iew and the Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doth call on the Name of the Lord, shal be safe. How then shall they call on him, on whom they haue not beleeued? How shall they beleeue on him, of whom they haue not heard? How shall they heare without a Preacher? And how shall they preach without they be sent? as it is written, How beautifull are the feete of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel: For Esay sayeth, Lord, who hath beleeued our sayings? So then, faith commeth by hearing, and hearing commeth by the Word of God. But I aske, Haue they not heard? No doubt their sound went out into all Lands, and their words into the endes of the world. But I demaund whether Israel did know, or no? First, Moses sayth, I will prouoke you to enuie by them that are no people, by a foolish Nation I will anger you. Esay after that is bolde, and sayth, I am found of them that sought mee not, I am manifest vnto them that asked not after me. But against Israel he sayth, All day long haue I stretched foorth my hands vnto a people that beleeueth not, but speaketh against me.

The Gospell.

Mat. 4. 18. AS Iesus walked by the sea of Galilee, hee sawe two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the Sea, for they were Fishers,) and he sayth vnto them, Follow mee, and I will make you to become Fishers of men. And they straightway left their nets, and followed

followed him. And when he was gone foorth from thence, he saw other two brethren, James the sonne of Zebedee, & John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the ship and their father, and followed him.

¶ S. Thomas the Apostle.

The Collect.

ALmighty and euerliuing God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to bee doubtfull in thy Sonnes resurrection: grant vs so perfectly and without all doubt to beleeue in thy Sonne Jesus Christ, that our faith in thy sight neuer bee reproued. Heare vs, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, &c.

The Epistle.

NOw are ye not strangers, nor forreiners, Ephes. 2. 19
but citizens with the Saints, & of the houshold of God, & are built vpon the foundation of the Apostles & Prophets, Jesus Christ himselfe being the head corner stone: in whom what building soeuer is coupled together, it groweth vnto an holy temple of the Lord, in whom ye also are built together, to be an habitation of God through the holy Ghost.

The Gospell.

THomas one of the twelue, which is called Didymus, was not with them when Jesus came. The other disciples therefore sayd vnto them, Wee haue seene the Lord. But he said vnto them, Except I see in his handes the print of the nayles, and put my finger into the print of the nayles, and thrust my hand into his side, I will not beleeue. And after eight Ioh. 20. 24.

dayes,

dayes, againe his disciples were within, and Thomas with them. Then came Jesus when the doores were shut, & stood in the midst, and said, Peace be vnto you. And after that, he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeuing. Thomas answered, and sayd vnto him, My Lord, and my God. Jesus said vnto him, Thomas, because thou hast seene me, thou hast beleeued. Blessed are they that haue not seene, and yet haue beleeued. And many other signes truely did Jesus in the presence of his disciples, which are not written in this booke. These are written, that ye might beleeue, that Jesus Christ is the Sonne of God, and that in beleeuing ye might haue life through his Name.

¶ The Conversion of S. Paul.

The Collect.

GOd which hast taught all the world, through the preaching of thy blessed Apostle S. Paul, grant, we beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow and fulfill thy holy doctrine that hee taught, through Jesus Christ our Lord.

The Epistle.

Acts 9. 1. AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went vnto the high Priest, and desired of him letters to carie to Damasco to the Synagogues, that if hee found any of this way, (were they men or women) hee might bring them bound to Hierusalem. And when hee iourneyed, it fortuned that as he was come nigh to Damasco, suddenly there shined round about him a light from heauen, and hee fell to the earth,

earth, and heard a voyce, saying vnto him, Saul, Saul, why persecutest thou me? and he sayd, What art thou Lord: And the Lord sayd, I am Jesus, whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling and astonied sayd, Lord, what wilt thou haue me to doe? And the Lord sayd vnto him, Arise and goe into the citie, and it shall be told thee what thou must doe. The men which iourneyed with him stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, hee saw no man: but they led him by the hand, and brought him into Damasco. And hee was three dayes without sight, and neither did eat nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him sayd the Lord in a vision, Ananias. And he said, Behold, I am here Lord. And the Lord sayd vnto him, Arise, and goe into the street which is called Straight, and seeke in the house of Judas after one called Saul of Tarsus. For behold hee prayeth, and hath seene in a vision a man named Ananias comming in vnto him, and putting his hands on him, that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many, of this man, how much euill he hath done to thy Saints at Hierusalem. And here he hath authority of the high Priests, to bind all that call on thy Name. The Lord sayd vnto him, Goe thy way, For he is a chosen vessell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel. For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, The Lord that appeared vnto thee in the way as thou camest, hath sent me, that

thou mightest receiue thy sight, and be filled with the holy Ghost. And immediatly there fell from his eyes as it had bin scales, and he receiued sight, and arose, and was baptized, and receiued meate and was comforted. Then was Saul certaine dayes with the disciples which were at Damasco. And straight way he preached Christ in the Synagogues, how that hee was the Sonne of God. But all that heard him were amazed, and sayd, Is not this he that spoyled them which called on this Name in Hierusalem, and came hither for that intent, that hee might bring them bound vnto the high Priests? But Saul increased the more in strength, and confounded the Iewes which dwelt at Damasco, affirming that this was very Christ.

The Gospell.

Mat. 19. 27. PEter answered, & said vnto Iesus, Behold, we haue forsaken all, and followed thee, what shall we haue therefore? Iesus said vnto them, Verily I say vnto you, that when the Son of man shall sit in the seate of his Maiesty, ye that haue followed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receiue an hundred fold, and shall inherite euerlasting life. But many that are first shall be last, and the last shall be first.

¶ The Purification of S. Mary the Virgin.

The Collect.

ALmighty and euerlasting God, we humbly beseech thy Maiestie, that as thy onely begotten sonne was this day presented in the Temple in sub-

ſtance of our fleſh: ſo grant that we may be preſented vnto thee with pure and cleare mindes, by Jeſus Chriſt our Lord.

The Epiſtle.

The ſame that is appointed for the Sunday.

The Goſpell.

WHen the time of their purification (after the Law of Moſes) was come, they brought him to Hieruſalem, to preſent him to the Lord (as it is written in the Law of the Lord: Euery man child that firſt openeth the matrix, ſhall be called holy to the Lord) & to offer (as it is ſaid in the Law of the Lord) a payre of turtle doues, or two yong pigeons. And behold, there was a man in Hieruſalem, whoſe name was Simeon, and the ſame man was iuſt and godly, and looked for the conſolation of Iſrael, and the holy Ghoſt was in him. And an anſwere had he receiued of the holy Ghoſt, that he ſhould not ſee death, except he firſt ſaw the Lord Chriſt. And he came by inſpiration into the Temple. Luk. 2.22.

¶ Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traytour Judas, diddeſt chuſe thy faithfull ſeruant Matthias to be of the number of the twelue Apoſtles: grant that thy Church being alway preſerued from falſe Apoſtles, may be ordered and guided by faithfull and true Paſtors, through Jeſus Chriſt our Lord.

The Epiſtle.

IN thoſe dayes Peter ſtood vp in the mids of the Diſciples, and ſayd, (the number of names that were together, were about an hundred and twenty) Ye men & brethren Acts 1.15.

this Scripture must needes haue bin fulfilled, which the holy Ghost through the mouth of Dauid, spake before of Judas, which was guide to them that tooke Jesus. For he was numbred with vs, and had obtained fellowship in this ministration. And ỳ same hath now possessed a plat of ground with the reward of iniquity, and when he was hanged, burst asunder in the midles, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, insomuch ỳ the same field is called in their mother tongue Acheldama, that is to say, The bloody fielde. For it is written in the book of Psalmes, Let his habitation be voyd, and no man be dwelling therein, and his Bishopricke let another take. Wherefore, of these men which haue companied with vs (all the time that the Lord Jesus had his conuersation among vs, beginning at the baptisme of John, vnto that same day that he was taken vp from vs) must one be ordeined to be a witnesse with vs of his resurrection. And they appoynted two: Joseph, which is called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they sayd, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roome of this ministration and Apostleship, from which Judas by transgression fell, that he might goe into his owne place. And they gaue foorth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospell.

Mat. 11. 25. IN that time Jesus answered, & sayd, I thanke thee, O Father, Lord of heauen and earth, because thou hast hidde these things from the wise & prudent, and hast shewed them vnto babes: Verily Father, euen so was

it

it thy good pleasure. All things are giuen vnto me of my Father: and no man knoweth the Sonne but the Father, neither knoweth any man the Father saue the Sonne, and hee to whomsoeuer the Sonne will open him. Come vnto me all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, & learne of me, for I am meeke and lowly in heart, and yee shall finde rest vnto your soules: for my yoke is easie, and my burden is light.

¶ Annunciation of the Virgin Mary.

The Collect.

VVEe beseech thee, Lord, powre thy grace into our hearts, that as wee haue knowne Christ thy Sonnes Incarnation by the message of an Angel: so by his Crosse and Passion, we may be brought vnto the glory of his Resurrection, through the same Christ our Lord.

The Epistle.

GOd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to, ye of the house of Dauid: Is it not enough for you that ye be grieuous vnto men, but yee must grieue my God also? And therefore the Lord shall giue you a token: Behold, a Virgin shall conceiue and beare a Sonne, and thou his Mother shalt call his Name Emmanuel. Butter and honey shall he eate, that hee may know to refuse the euill, and chuse the good. Esay 7. 10.

The Gospell.

AND in the sixth moneth, the Angel Gabriel was sent from God, vnto a Citty of Galilee, named Nazareth, to a Virgin spoused to a Luk. 1. 26.

man, whose name was Ioseph, of the house of Dauid, and the Virgins name was Mary. And the Angell went in vnto her, and said, Haile full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abáshed at his saying, and cast in her minde what manner of salutation that should bee. And the Angell said vnto her, Feare not Mary, for thou hast found grace with God: behold, thou shalt conceiue in thy wombe, and beare a Sonne, and shalt call his Name Iesus. He shall be great, and shall be called the Sonne of the Highest. And the Lord God shall giue vnto him the Seate of his father Dauid, & he shall reigne ouer the house of Iacob for euer, and of his Kingdome there shall be none end. Then said Mary to the Angel, How shall this be, seeing I know not a man? And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall ouer-shadow thee. Therefore also that holy thing which shall be borne, shall be called the Sonne of God. And behold, thy cousin Elizabeth, shee hath also conceiued a sonne in her age, and this is the sixth moneth, which was called barren: for with God nothing shall be impossible. And Mary said, Beholde the handmaide of the Lord, be it vnto me according to thy word. And the Angel departed from her.

¶ S. Markes day.

The Collect.

ALmighty GOD, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke, giue vs grace that wee bee not like children carryed away with euery blast of vaine doctrine: but firmely to bee established in the trueth of thy holy Gospel, through Iesus Christ our Lord.

The

S. Markes day.

The Epistle.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ, wherefore he saith, When hee went vp on high, he led captiuity captiue, and gaue gifts vnto men. That he ascended, what meaneth it, but that he also descended first into the lower parts of the earth? Hee that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some shepheards, and teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, till we all come to the vnity of the faith and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the full perfect age of Christ: that we henceforth should be no more children, wauering and carryed about with euery winde of doctrine, by the wylinesse of men, through craftinesse, whereby they lay waite for vs to deceiue vs. But let vs follow the trueth in loue, and in all things grow in him which is the Head, euen Christ, in whom if all the body be coupled and knit together throughout euery ioynt wherewith one ministreth to another (according to the operation, as euery part hath his measure) hee increaseth the body, vnto the edifying of it selfe through loue. Ephes. 4. 7.

The Gospell.

IAm the true Vine, and my Father is an Husbandman. Euery Branch that beareth not fruit in mee, hee will take away: and euery Branch that beareth fruit, will he purge, that it may bring foorth more fruit. Now are yee cleane, through the Ioh. 15. 2.

wordes which I haue spoken vnto you. Bide in mee, and I in you. As the Branch cannot beare fruit of it selfe, except it abide in the Vine: no more can yee, except yee abide in mee. I am the Vine, ye are the Branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without me can ye doe nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If ye abide in me, and my wordes abide in you, aske what you will, and it shall be done for you. Herein is my Father glorified, that yee beare much fruit, and become my Disciples. As the Father hath loued me, euen so also haue I loued you: Continue you in my loue. If ye keep my Commandements, ye shall abide in my loue, euen as I haue kept my Fathers Commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

¶ S. Philip and Iames day.

The Collect.

ALmighty GOD, whom truely to know is euerlasting life: grant vs perfectly to know thy Sonne Iesus Christ to be the Way, the Trueth, and the Life, as thou hast taught S. Philip, & other the Apostles, through Iesus Christ our Lord.

The Epistle.

Iames 1. 1. IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when yee fall into diuers temptations: knowing this, that the trying of your Faith gendreth patience, and let patience haue her perfect worke, that

yee

ye may be perfect and ſound, lacking nothing, If any of you lacke wiſedome, let him aſke of him that giueth it, euen God, which giueth to all men indifferently, and caſteth no man in the teeth, and it ſhall bee giuen him. But let him aſke in faith, and wauer not. For he that doubteth, is like a waue of the ſea, which is toſt of the windes, and carried with violence: Neither let that man thinke that hee ſhall receiue any thing of the Lord. A wauering minded man is vnſtable in all his wayes. Let the brother which is of low degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when hee is made low: for euen as the floure of the graſſe ſhall he paſſe away. For as the ſun riſeth with heate, and the graſſe withereth, and his floure falleth away, and the beauty of the faſhion of it periſheth: euen ſo ſhall the rich man periſh in his wayes. Happy is the man that endureth temptation: for when he is tryed, hee ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him.

The Goſpell.

AND Jeſus ſayd vnto his diſciples, Let not your hearts bee troubled. Yee beleeue in God, beleeue alſo in mee. In my Fathers houſe are many manſions. If it were not ſo, I would haue told you. I goe to prepare a place for you: and if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my ſelfe, that where I am, there may ye be alſo. And whither I goe ye know, and the way yee know. Thomas ſaith vnto him, Lord, wee know not whither thou goeſt, and how is it poſſible for vs to know the way? Jeſus ſaith vnto him, I am the Way, and the Truth, and the Life. No man commeth to the Father, but by mee. If yee had known me, ye had known my Father alſo: and now ye know him, and haue ſeene him. Philip ſaith vnto him, Ioh. 14. 1.

him Lord, ſhew vs the Father, and it ſufficeth vs. Ieſus ſaith vnto him, Haue I beene ſo long time with you, and yet haſt thou not knowen mee? Philip, hee that hath ſeene mee, hath ſeene my Father: and how ſayeſt thou then, Shew vs the Father? Beleeueſt not thou, that I am in the Father, and the Father in me? The wordes that I ſpeake vnto you, I ſpeake not of my ſelfe: but the Father that dwelleth in mee, is hee that doeth the workes. Beleeue me that I am in the Father, and the Father in me, or elſe beleeue me for the workes ſake. Verily, verily I ſay vnto you, He that beleeueth on me, the workes that I doe, the ſame ſhall he doe alſo: and greater workes then theſe ſhall he doe, becauſe I goe vnto my Father. And whatſoeuer yee aſke in my Name, that will I doe, that the Father may be glorified by the Sonne. If yee ſhall aſke any thing in my Name, I will doe it.

¶ S. Barnabe Apoſtle.

The Collect.

LOrd Almighty, which haſt endued thy holy Apoſtle Barnabas with ſingular gifts of the holy Ghoſt: let vs not bee deſtitute of thy manifold gifts, nor yet of grace, to vſe them alway to thy honour and glory, through Ieſus Chriſt our Lord.

The Epiſtle.

Acts 11.22. TIdings of theſe things came vnto the eares of the Congregations which was in Ieruſalem. And they ſent forth Barnabas, that he ſhould goe vnto Antioch. Which when hee came, and had ſeene the grace of GOD, was glad, and exhorted them all, that with purpoſe of heart they would continually cleaue vnto the Lord. For hee was a good man, and full of the holy Ghoſt, and of faith, and much people

people was added vnto the Lord. Then departed Barnabas to Tarsus to seek Saul: and when he had found him, hee brought him vnto Antioch. And it chanced, that a whole yeere they had their conuersation with the congregation there, and taught much people, insomuch that the disciples of Antioch were the first that were called Christen. In those dayes came Prophets from the Citie of Hierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Jury: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul.

The Gospel.

THis is my commandement, that ye loue together, as I haue loued you. Greater loue hath no man then this, That a man bestow his life for his friends. Yee are my friends, if yee doe whatsoeuer I commaund you. Henceforth call I not you seruants, for the seruant knoweth not what his Lord doeth: but you haue I called friends, for all things that I haue heard of my Father, I haue opened vnto you. Ye haue not chosen mee, but I haue chosen you, and ordayned you to goe and bring foorth fruit, and that your fruit should remaine, that whatsoeuer yee aske of the Father in my Name, he may giue it you. Ioh. 15. 12.

¶ S. Iohn Baptist.

The Collect.

ALmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent

to

to prepare the way of thy Son our Sauiour by preaching of penance: make vs so to follow his doctrine and holy life, that we may truely repent, according to his preaching, & after his example constantly speake the trueth, boldly rebuke vice, and patiently suffer for the trueths sake, through Iesus Christ our Lord.

The Epistle.

Esay 40. 1. BEe of good cheare, my people, O ye Prophets, comfort my people, sayeth your God, comfort Hierusalem at the heart, and tell her that her trauell is at an end, that her offence is pardoned, that shee hath receiued of the Lords hand sufficient correction for all her sinnes. A voice cryed in the wildernes, Prepare the way of the Lord in the wildernesse, make straight the path of our God in the desart. Let all valleys be exalted, and euery mountaine and hill be laid low. What so is crooked, let it be made straight, & let the rough be made plaine fields. For the glory of the Lord shall appeare, and all flesh shall at once see it. For why? the mouth of the Lord hath spoken it. The same voyce spake, Now cry. And the Prophet answered, What shall I cry? That all flesh is grasse, and that all the goodlinesse thereof is as the floure of the field. The grasse is withered, the flowre falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheless, whether the grasse wither, or that the flowre fade away, yet the word of our God endureth for euer. Goe vp into the high hill, O Sion, thou that bringest good tydings, lift vp thy voyce with power, O thou preacher Hierusalem, lift vp without feare, and say vnto the Cities of Iuda, Behold your God, behold, the Lord God shall come with power, and beare rule with his arme. Behold, hee bringeth his treasure with him,

and

and his workes goe before him. He shall feed his flocke like a herdman, he shall gather the Lambes together with his arme, and cary them in his bosome, and shall kindly intreate those that beare young.

The Gospell.

ELizabeths time came that shee should Luk. 1. 57.
bee deliuered, and shee brought foorth a sonne. And her neighbors and her cousins heard say, how the Lord had shewed great mercy vpon her, and reioyced with her. And it foortuned, that in the eight day they came to circumcise the child, and called his name Zachary, after the name of his father. And his mother answered, and said, Not so, but his name shall be called Iohn. And they said vnto her, There is none of thy kinred that is named with this name. And they made signes to his father, how he would haue him called. And he asked for writing tables, and wrote, saying, His name is Iohn. And they marueiled all. And his mouth was opened immediatly, and his tongue also, and he spake and prayed God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noysed abroad throughout all the high countrey of Iury, and they that heard them, laid them vp in their hearts, saying, What maner of childe shall this bee? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Prayed bee the Lord God of Israel, for hee hath visited and redeemed his people, and hath rayed vp an horne of saluation vnto vs, in the house of his seruant Dauid, euen as he promised by the mouth of his holy Prophets, which were since the world began. That we should be saued from our enemies, and from the hand of all that hate vs. That hee would deale mercifully with our fathers,

thers, and remember his holy Couenant: That hee would performe the oath which hee sware to our Father Abraham, for to giue vs, That we being deliuered out of the hands of our enemies, might serue him without feare, all the dayes of our life, in such holinesse and righteousnesse, as are acceptable for him. And thou Childe shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord, to prepare his wayes. To giue knowledge of saluation vnto his people for remission of sinnes, through the tender mercy of our God, whereby the day spring from an high hath visited vs. To giue light to them that sit in darkenesse, and in the shadow of death, and to guide our feet into the way of peace. And the Childe grew, and waxed strong in spirit, and was in the wildernesse, till the day came when hee should shew himselfe vnto the Israelites.

¶ Saint Peters day.

The Collect.

ALmighty God, which by thy Son Iesus Christ, hast giuen to thine Apostle S. Peter, many excellent gifts, and commaundedst him earnestly to feed thy Flocke: make wee beseech thee, all Bishops, and Pastours, diligently to preach thy holy Word, and the people obediently to follow the same, that they may receiue the Crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle.

Acts 12. 1. AT the same time, Herod the King stretched forth his hands to vexe certaine of the Congregation, & he killed James the brother of John with the sword. And because he saw it pleased the Iewes, hee proceeded further, and tooke Peter also. Then were the

the dayes of sweete bread. And when he had caught him, hee put him in prison also, and deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison. But prayer was made without ceasing of the Congregation vnto God for him. And when Herod would haue brought him out vnto the People, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his hands. And the Angel sayd vnto him, Gird thy selfe, and binde on thy sandals. And so he did. And he saith vnto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was trueth which was done by the Angel, but thought that hee had seene a vision. When they were past the first and second watch, they came vnto the yron gate, that leadeth vnto the Citie, which opened to them by the owne accord: and they went out, and passed thorow one streete, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a suretie, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the wayting of the people of the Iewes.

The Gospell. Mat. 16. 13.

When Iesus came into the coasts of the Citie, which is called Cesarea Philippi, hee asked his Disciples, saying, whom doe men say that I the Sonne of man am? They said, Some say that thou art Iohn Baptist, some Elias, some Jeremias,

or

or one of ỹ Prophets. He saith vnto them, But whom say ye that I am? Simon Peter answered, and said, Thou art Christ the Sonne of the liuing God. And Iesus answered, and sayd vnto him, Happy art thou Simon the sonne of Jonas: for flesh and blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this Rocke will I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome of heauen: and whatsoeuer thou bindest in earth, shall bee bound in heauen: and whatsoeuer thou loosest in earth, shall be loosed in heauen.

¶ S. Iames the Apostle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apostle Iames, leauing his father and all that he had without delay, was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: So we forsaking all worldly and carnall affections, may bee euermore ready to follow thy Commaundements, through Iesus Christ our Lord.

The Epistle.

Acts 11.27. IN those dayes came Prophets from the Citie of Hierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the world, which came to passe in the Emperor Claudius dayes. Then the disciples, euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Iurie: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. At the same time Herod the

king

king stretched foorth his hands to vexe certaine of the Congregation. And hee killed Iames the brother of Iohn with the sword: and because hee saw it pleased the Iewes, he proceeded further, and tooke Peter also.

The Gospel.

THen came to him ỹ mother of Zebedees children, with her sonnes, worshipping him, and desiring a certain thing of him. And he said vnto her, What wilt thou? Shee said vnto him, Grant that these my two sonnes may sit, the one on thy right hand, and the other on the left in thy kingdome. But Iesus answered and said, Ye wot not what ye aske. Are ye able to drinke of the cup that I shall drinke of? & to be baptized with the baptisme that I am baptized with? They said vnto him, We are. He said vnto them. Yee shall drinke indeed of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand and on my left, is not mine to giue, but it shall chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Iesus called them vnto him, and sayd, Yee know that the princes of the Nations haue dominion ouer them, & they that are great men, exercise authority vpon them. It shall not bee so among you. But whosoeuer will be great among you, let him be your minister, and whosoeuer will be chiefe among you, let him bee your seruant: Euen as the Sonne of man came not to bee ministred vnto, but to minister, and to giue his life a redemption for many. Mat. 20.20.

¶ S. Bartholomew Apostle.

The Collect.

OAlmighty and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truely

to beleeue and to preach thy Word: grant wee beseech thee vnto thy Church both to loue that he beleeued, and to preach that he taught, through Christ our Lord.

The Epistle.

Acts 5. 12. BY the handes of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomons porch. And of other durst no man ioyne himselfe vnto them: Neuertheless the people magnified them. The number of them that beleeued in the Lord, both of men and women, grew more and more, insomuch that they brought the sick into the streetes, and layd them on beds and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Jerusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, and they were healed euery one.

The Gospell.

Luk. 22. 24 AND there was a strife among them, which of them should seeme to bee the greatest. And hee said vnto them, The kings of Nations reigne ouer them, and they that haue authority vpon them, are called gracious Lords: but yee shall not so bee. But he that is greatest among you, shall bee as the yonger, and he that is chiefe, shall be as he that doeth minister. For whether is greater, hee that sitteth at meate, or hee that serueth? is not hee that sitteth at meate? But I am among you as one that ministreth. Yee are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that yee may eate and

drinke

drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel.

¶ S. Matthew Apostle.

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of Custome, to bee an Apostle and Euangelist: Grant vs grace to forsake all couetous desires and inordinate loue of riches, and to follow thy sayd Sonne Iesus Christ, who liueth and reigneth with thee and the holy Ghost, &c.

The Epistle.

SEeing that we haue such an Office, euen as God hath mercy on vs, wee goe not out of kind, but haue cast from vs the cloakes of vnhonesty, and walke not in craftinesse, neither handle wee the word of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost, in whom the god of this world hath blinded the minds of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the image of God) should shine vnto them. For we preach not our selues, but Christ Iesus to be the Lord, & our selues your seruants for Iesus sake. For it is God that commaundeth the light to shine out of darkenesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Iesus Christ. 2. Cor. 4. 1.

The Gospell.

AND as Iesus passed forth from thence, he saw a man named Matthew, sitting at the receit of Custome: and he said vnto him, Follow me. And he arose, & followed him. And it came to passe, as Iesus sate Matt. 9. 9.

at meate in his house, behold, many Publicanes also and sinners that came, sate down with Jesus and his disciples. And when the Pharisees saw it, they sayd to his disciples, Why eateth your master with Publicanes and sinners? But when Jesus heard that, he said vnto them, They that be strong need not the Physician, but they that are sicke, Goe ye rather and learne what that meaneth: I will haue mercy, and not sacrifice: For I am not come to call the righteous, but sinners to repentance.

¶ S. Michael and all Angels.

The Collect.

EVerlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order: mercifully grant, that they which alway doe thee seruice in heauen, may by thy appoyntment succour and defend vs in earth, through Jesus Christ our Lord.

The Epistle.

Apo. 12. 7. THere was a great battel in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuayled not, neither was their place found any more in heauen. And the great Dragon that old serpent, called the deuill and Satanas, was cast out, which deceiueth all the world. And he was cast into the earth, and his Angels were cast out also with him. And I heard a lowd voyce, saying, In heauen is now made saluation, and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimony, and

and they loued not their liues vnto the death. Therefore reioyce yee heauens, and yee that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because hee knoweth that hee hath but a short time.

The Gospell.

AT the same time came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen? Iesus called a childe vnto him, & set him in the middest of them, & sayd, Verily I say vnto you, Except ye turne, and become as children, yee shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a child in my Name, receiueth me, But who so doeth offend one of these little ones which beleeue in mee, it were better for him that a milstone were hanged about his necke, and that he were drowned in the depth of the Sea. Woe vnto the world because of offences. Necessary it is that offences come: but woe vnto the man by whom the offence commeth. Wherefore if thy hand or thy foote hinder thee, cut them off, and cast them from thee; it is better for thee to enter into life, halt or maymed, rather then thou shouldest (hauing two hands, or two feete) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then (hauing two eyes) to bee cast into hell fire. Take heede that yee despise not one of these little ones. For I say vnto you, that in heauen their Angels doe alwayes behold the face of my Father, which is in heauen. Mat. 18. 1.

S. Luke Euangelist.

The Collect.

ALmighty God, which calledst Luke the physician, whose praise is in the Gospel, to be a Physician of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Jesus Christ our Lord.

The Epistle.

2. Tim. 4. 1. WAtch thou in all things, suffer afflictions, doe the worke throughly of an Euangelist, fulfill thine office vnto the vttermost. Be sober: For I am now ready to be offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is layd vp for me a Crowne of righteousnesse, which the Lord that is a righteous Judge, shall giue me at that day, not to me only, but to all them that loue his comming. Doe thy diligence that thou mayest come shortly vnto me. For Demas hath forsaken me, & loueth this present world, & is departed vnto Thessalonica. Crescens is gone to Galatia. Titus vnto Dalmatia, only Lucas is with me. Take Mark, & bring him with thee: for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloke that I left at Troas with Carpus, when thou commest, bring with thee, & the bookes, but specially the parchment. Alexander the coppersmith did me much euill, the Lord reward him according to his deeds: of whom be thou ware also, for he hath greatly withstood our words.

The Gospel.

Luk. 10. 1. THe Lord appointed other seuenty and two also, and sent them two and two before him into euery citie and place, whither he himselfe would come. Therefore he sayd vnto them,

them, The harueſt is great, but the labourers are few. Pray ye therefore the Lord of the harueſt to ſend forth labourers into his harueſt. Goe your wayes, behold, I ſend you forth as Lambes among Woolues. Beare no wallet, neither ſcrip, nor ſhooes, and ſalute no man by the way. Into whatſoeuer houſe ye enter, firſt ſay, Peace bee to this houſe. And if the ſonne of peace be there, your peace ſhall reſt vpon him: if not, it ſhall returne to you againe. And in the ſame houſe tary ſtill, eating and drinking ſuch as they giue: For the labourer is worthy of his reward.

¶ Simon and Iude Apoſtles.

The Collect.

ALmighty God, which haſt builded thy Congregation vpon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelfe being the head corner ſtone: grant vs ſo to be ioyned together in vnitie of ſpirit by their doctrine, that wee may bee made an holy temple acceptable to thee, through Jeſus Chriſt our Lord.

The Epiſtle.

IUde the ſeruant of Jeſus Chriſt, the brother of James, to them which are called and ſanctified in God the Father, and preſerued in Jeſus Chriſt, mercy vnto you, and peace, and loue be multiplyed. Beloued, when I gaue all diligence to write vnto you of the common ſaluation, it was needefull for me to write vnto you, to exhort you that ye ſhould continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men craftily crept in, of which it was written afore time vnto ſuch iudgement: They turn the grace of our God into wantonneſſe, and deny God (which is the Iude 1.

onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as you once knew this, how that the Lord, after that hee had deliuered the people out of Egypt, destroyed them which after beleeued not. The Angels also which kept not their first estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenesse, vnto the Iudgment of the great day. Euen as Sodom and Gomorrhe, and the cities about them, which in like manner defiled themselues with fornication, and followed strange flesh, are set foorth for an example, and suffer the paine of eternal fire. Likewise these being deceiued by dreames, defile the flesh, despise rulers, & speak euill of them that are in authority.

The Gospell.

Ioh. 15.17. THis command I you, that ye loue together. If the world hate you, ye know it hated me before it hated you. If yee were of the world, the world would loue his owne: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, The seruant is not greater than the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they doe vnto you for my Names sake, because they haue not knowne him that sent me. If I had not come & spoken vnto them, they should haue had no sinne, but now haue they nothing to cloake their sinne withall. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene and hated, not onely me, but also my Father.

Father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated me without a cause. But when the Comforter is come, whom I will send vnto you from the Father, euen the Spirit of trueth, which proceedeth of the Father, he shall testifie of me. And ye shall beare witnesse also, because ye haue beene with me from the beginning.

¶ All Saints day.

The Collect.

ALmighty God, which hast knit together thy Elect in one communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: graunt vs grace so to follow thy holy Saints in all vertuous and godly liuing, that we may come to those vnspeakable ioyes which thou hast prepared for them that vnfainedly loue thee, through Iesus Christ our Lord. Amen.

The Epistle.

BEhold, I Iohn saw another Angel ascend from the rising of the Sun, which had the seale of the liuing God, and hee cryed with a lowd voyce to the foure Angels, to whom power was giuen to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, neither the trees, til we haue sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and fourty and foure thousand, of all the tribes of the children of Israel. Apoc. 7. 2.

Of the tribe of Iuda, were sealed xii. M.
Of the tribe of Reuben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Asher, were sealed xii. M.
Of the tribe of Nephthalim, were sealed xii. M.

Of

Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the the tribe of Issachar, were sealed xii. M.
Of the tribe of Zebulon, were sealed xii. M.
Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheld, and lo, a great multitude (which no man can number) of all Nations, and people, and tongues, stood before the seat, and before the Lambe, cloathed with long white garments, and Palmes in their hands, & cryed with a lowd voyce, saying, Saluation be ascribed to him that sitteth vpon the seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the seat, and of the Elders, and the foure beasts, and fell before the seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisedome, and thanks, & honour, and power, and might be vnto our God for euermore. Amen.

The Gospell.



Matt. 5. I. Elus seeing the people, went vp into a mountaine, and when hee was set, his disciples came to him. And after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousnesse, for they shall bee satisfied. Blessed are the mercifull, for they shall obteine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the king-

kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly say all maner of euill sayings against you for my sake, reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you.

The order for the Administration of the Lords Supper, or Holy Communion.

SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curat ouer night, or else in the morning afore the beginning of Morning prayer, or immediatly after.

¶ And if any of those be an open & notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to the Lords Table, vntill he haue openly declared himselfe to haue truely repented & amended his former naughty life, that the Congregation may thereby be satisfied, which afore were offended, and that he haue recompensed the parties whom he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, as soone as he conveniently may.

¶ The same order shall the Curat vse with those betwixt whom he perceiueth malice & hatred to reign, not suffering them to be partakers of the Lords Table, vntil he know them to be recõciled. And if one of the parties so at variance, be contẽt to forgiue frõ the bottome of his heart, al that the other had trespassed against him, & to make amends for that he himselfe hath offended, & the other party will not be perswaded to a godly vnity, but remain still in his frowardnes & malice: the Minister in

that

that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

¶ The table having at the Communion time a faire white linnen cloth vpō it, ſhal ſtād in the body of the Church, or in the Chancell, where Morning prayer & Evening prayer be appointed to be ſaid. And the Prieſt ſtanding at the Northſide of the Table, ſhall ſay the Lords prayer, with this Collect following.

¶ The Communion.

ALmighty God, vnto whom all hearts bee open, all deſires knowen, and from whom no ſecrets are hid: cleanſe the thoghts of our hearts by the inſpiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt rehearſe diſtinctly all the ten Commandements: and the People kneeling, ſhall after every Commandement ask God mercy for their tranſgreſſion of the ſame, after this ſort.

Miniſter.

GOd ſpake theſe words, & ſaid. I am the Lord thy God: Thou ſhalt haue none other Gods but me.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Miniſter.

Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bowe downe to them, nor worſhip them: For I the Lord thy God am a iealous God,

God, and visit the sinnes of the fathers vpon the children, vnto the third & fourth generation of them that hate me, and shew mercy vnto thousands in them that love me and keepe my Commandements.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: For the Lord will not hold him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Remember that thou keepe holy the Sabbaoth day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabbaoth of the Lord thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy mayd seruant, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, they Sea and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not commit adultery.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not couet thy neighbours house, Thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his ore, nor his asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing vp, and saying.

Let vs pray.

Almighty God, whose kingdome is euerlasting, and power infinite, haue mercy vpon the whole Con-

Congregation, and so rule the heart of thy chosen seruant Charles our King and Gouernour, that he knowing whose minister he is, may above all things seeke thy honour and glory, and that we his Subiects, duely considering whose authority he hath, may faithfully serue, honour, and humbly obey him, in thee, and for thee, according to thy blessed word & ordinãce, through Jesus Christ our Lord, who with thee and the holy Ghost liueth and reigneth euer one God, world without end. Amen.

ALmighty and euerlasting GOD, we be taught by thy holy word, that the hearts of kings are in thy rule and gouernance, and that thou doest dispose and turne them, as it seemeth best to thy godly wisdome: we humbly beseech thee, so to dispose & gouerne the heart of Charles thy seruant, our King and Gouernour, that in all his thoughts, words and workes, hee may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth, peace, and godlinesse, Grant this, O mercifull Father, for thy deare Sonnes sake Jesus Christ our Lord. Amen.

¶ Immediatly after the Collects, the Priest shall read the Epistle, beginning thus.

The Epistle written in the Chapter of

¶ And the Epistle ended, he shall say the Gospell beginning thus,

The Gospell written in the Chapter of

¶ And the Epistle and Gospell being ended, shall be sayd the Creed.

I Beleeue in one God, the Father Almighty, maker of heauen and earth, and of all things visible and inuisible: and in one Lord Jesus Christ, the onely begotten Sonne of God, begotten of his Father before all worlds, God of God.

Light

Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for vs men, and for our saluation, came downe from heauen, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered, and was buried, and the third day he rose againe, according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And he shall come againe with glory to iudge both the quicke and the dead: whose kingdome shall haue no end. And I beleeue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, & the life of the world to come. Amen.

¶ After the Creed, if there be no Sermon, shall follow one of the Homilies already set foorth, or hereafter to be set foorth by common authority.

¶ After such Sermon, Homily, or Exhortation, the Curate shall declare vnto the people, whether there be any Holy dayes, or Fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as he thinketh most convenient by his discretion.

Matth. 5. LEt your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Matth. 6. Lay not vp for your selues treasures vpon the earth, where the rust and moth doth corrupt, and where theeues

theeues breake thorow and steale: but lay vp for your selues treasure in heauen, where neither rust nor moth doth corrupt, and where theeues doe not breake thorow and steale.

Whatsoeuer yee would that men should doe vnto you, euen so doe vnto them, for this is the Law and the Prophets. Matth. 7.

Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the will of my Father which is in heauen. Matth. 7.

Zache stood forth, and said vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold. Luke 19.

Who goeth a warfare at any time of his owne cost? Who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the the milke of the flocke? 1. Cor. 9.

If we haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things? 1 Cor. 9.

Doe ye not know, that they which minister about holy things, liue of the sacrifice, and they which waite of the Altar, are partakers with the Altar? Euen so hath the Lord also ordeined, that they which preach the Gospell, should liue of the Gospell. 1. Cor. 9.

Hee that soweth little, shall reape little: and hee that soweth plenteously, shall reape plenteously: let euery man doe according as hee is disposed in his heart, not grudging, or of necessitie: for God loueth a cheerefull giuer. 2. Cor. 9.

Let him that is taught in the word, minister vnto him that teacheth, in all good things. Bee not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. Galat. 6.

While we haue time, let vs doe good vnto all men, Galat. 6.

and ſpecially vnto them which are of the houſhold of faith.

1.Tim 6. Godlineſſe is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we cary any thing out.

1.Tim.6. Charge them which are rich in this world, that they be ready to giue, and glad to diſtribute, laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may attaine eternall life.

Heb 6. God is not vnrighteous, that hee will forget your workes and labour that proceedeth of loue, which loue ye haue ſhewed for his Names ſake, which haue miniſtred vnto the Saints, and yet doe miniſter.

Heb. 13. To doe good, and to diſtribute forget not, for with ſuch ſacrifices God is pleaſed.

1.Iohn 3. Who ſo hath this worlds good, and ſeeth his brother haue neede, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?

Tob. 4. Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord ſhall not be turned away from thee.

Tob. 4. Bee mercifull after thy power. If thou haſt much, giue plenteouſly. If thou haſt little, doe thy diligence gladly to giue of that little: for ſo gathereſt thou thy ſelfe a good reward in the day of neceſſity.

Prov.19. Hee that hath pitie vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it ſhall be payed him againe.

Pſal.41. Bleſſed bee the man that prouideth for the ſicke and needy: the Lord ſhal deliuer him in the time of trouble.

¶ Then ſhall the Churchwardens, or ſome other by them appointed, gather the deuotion of the people, and put the ſame into the poore mans boxe, and vpon the offering dayes appoynted, every man and woman ſhall pay

to

to the Curate the due and accustomed offerings. After which done the Priest shall say.

Let vs pray for the whole state of Christs Church militant here in earth.

ALmighty and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thankes for all men: We humbly beseech thee most mercifully (to accept our almes and) to receiue these our prayers, which wee offer vnto thy diuine Maiesty, beseeching thee to inspire continually the vniuersall Church with the spirit of trueth, vnitie, and concord: and grant that all they that doe confesse thy holy Name, may agree in the trueth of thy holy Word, and liue in vnitie and godly loue. Wee beseech thee also to saue and defend all Christian Kings, Princes, and Gouernours, and specially thy seruant Charles our King, that vnder him wee may bee godly and quietly gouerned. And grant vnto his whole Councell, and to all that be put in authority vnder him, that they may truely and indifferently minister iustice to the punishment of wickednesse and vice, and to the mainetenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastures, and Curates, that they may both by their life and doctrine set forth thy true and liuely Word, and rightly and duely administer thy holy Sacraments. And to all thy people giue thy heauenly grace, and specially to this Congregation heere present, that with meeke heart and due reuerence, they may heare and receiue thy holy word, truely seruing thee in holinesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnesse (O Lord) to comfort and succour all them which in this transitory life bee in trouble, sorrow,

If there be no Almes giuen vnto the poore, then shall the words (of accepting our Almes) bee left vnsayde.

row, neede, sickneſſe, or any other aduerſitie: Graunt this, O Father, for Jeſus Chriſts ſake our onely Mediatour and Aduocate. Amen.

¶ Then ſhall follow this Exhortation at certaine times, when the Curate ſhal ſee the people negligent to come to the holy Communion.

WEe be come together at this time (dearly beloued brethren) to feede at the Lords Supper, vnto the which, in Gods behalfe, I bid you all that bee here preſent, and beſeech you for the Lord Jeſus Chriſts ſake, that yee will not refuſe to come thereto, being ſo louingly called and bidden of God himſelfe. Ye know how grieuous and vnkinde a thing it is, when a man hath prepared a rich feaſt, decked his table with all kind of prouiſion, ſo that there lacketh nothing but the gueſts to ſit downe, and yet they which be called (without any cauſe) moſt vnthankfully refuſe to come. Which of you in ſuch a caſe would not be moued? Who would not think it a great iniurie and wrong done vnto him? Wherefore moſt dearely beloued in Chriſt, take yee good heed, leſt yee withdrawing your ſelues from this holy Supper, prouoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſineſſe: but ſuch excuſes be not ſo eaſily accepted and allowed before God. If any man ſay, I am a grieuous ſinner, and therefore am afraid to come: wherefore then doe you not repent and amend? When God calleth you, be you not aſhamed to ſay, yee will not come? When you ſhould returne to God, will you excuſe your ſelfe, and ſay, that you bee not ready? Conſider earneſtly with your ſelues, how little ſuch fayned excuſes ſhall auaile before God. They that refuſed the feaſt in the Goſpel,

Gospell, because they had bought a farme, or would try their yokes of oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christs behalfe, I exhort you, as you loue your owne saluation, that yee will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeeld vp his soule by death vpon the Crosse for your health, euen so it is your duetie to receiue the Communion together in the remembrance of his death, as hee himselfe commanded. Now if yee will in no wise thus doe, consider with your selues, how great iniury you doe vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this vnkindnesse ye will not adde any more: Which thing ye shall doe, if ye stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this bee counted else, then a further contempt and vnkindnes vnto God? Truely it is a great vnthankfulnesse to say nay, when yee be called: but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with others. I pray you, what can this be else, but euen to haue the mysteries of Christ in derision: It is said vnto all, Take ye, and eate, Take, and drinke ye all of this, Doe this in remembrance of me. With what face then, or with what countenance shall yee heare these words? What will this be els, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore, rather then ye should so doe, depart you hence, and giue place to them that bee godly disposed. But when yee de-

part, I beseech you ponder with your selues from whom ye depart. Ye depart from the Lords Table, ye depart from your brethren, & from the banquet of most heauenly food. These things if ye earnestly consider, yee shall by Gods grace returne to a better minde, for the obtaining whereof wee shall make our humble petitions, while we shall receiue the holy Communion.

¶ And sometime shall this be sayd also, at the discretion of the Curate.

DEarely beloued, forasmuch as our duety is to render to Almighty God our heauenly Father most hearty thankes, for that he hath giuen his Sonne our Sauiour Iesus Christ, not onely to die for vs, but also to be our spirituall foode and sustenance, as it is declared vnto vs, aswell by Gods word, as by the holy Sacraments of his blessed Body and Blood. the which beeing so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duety is to exhort you to consider the dignitie of the holy mystery, and the great perill of the vnworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly feast, so that in no wise yee come but in the marriage garment required of God in holy Scripture, and so come and bee receiued as worthy partakers of such a heauenly Table. The way and meanes thereto, is: First to examine your liues and conuersation by the rule of Gods Commaundements, and wherein soeuer yee shall perceiue your selues to haue offended, either by will, worde, or deede, there bewayle your owne sinfull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if you

shall

ſhall perceiue your offences to be ſuch, as be not onely againſt God, but alſo againſt your neighbours: then you ſhall reconcile your ſelues vnto them, ready to make reſtitution and ſatisfaction, according to the vttermoſt of your powers, for all iniuries and wrongs done by you to any other, and likewiſe being ready to forgiue other that haue offended you, as you would haue forgiuenesſe of your offences at Gods hand: for otherwiſe the receiuing of the holy Communion doeth nothing elſe but increaſe your damnation. And becauſe it is requiſite that no man ſhould come to the holy Communion, but with a full truſt in Gods mercy, and with a quiet conſcience: therefore if there be any of you, which by the meanes aforeſaid, cannot quiet his owne conſcience, but requireth further comfort or councell, then let him come to me, or ſome other diſcreete and learned Miniſter of Gods word, and open his griefe, that hee may receiue ſuch ghoſtly counſell, aduiſe, and comfort, as his conſcience may bee relieued, and that by the Miniſters of Gods word he may receiue comfort, and the benifit of abſolution, to the quieting of his conſcience, and auoyding all ſcruple and doubtfulneſſe.

¶ Then ſhall the Prieſt ſay this exhortation.

DEarely beloued in the Lord, yee that minde to come to the holy Communion of the body and blood of our Sauiour Chriſt, muſt conſider what Saint Paul writeth to the Corinthians: how he exhorteth all perſons diligently to try & examine themſelues, before they preſume to eate of that bread, and drinke of that cup. For as the benefit is great, if with a true penitent heart and liuely faith we receiue that holy Sacrament, for then we ſpiritually eate the fleſh of Chriſt, & drinke his blood, then we dwell in Chriſt,

and Christ in vs, wee be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthily, For then wee be guilty of the body & blood of Christ our Sauiour: we eate and drinke our owne damnation, not considering the Lords Body: we kindle Gods wrath against vs, wee prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as he entred into Judas, and fill you ful of all iniquities, and bring you to destruction both of body and soule. Judge therefore your selues, brethren, that ye be not iudged of the Lord. Repent you truely for your sinnes past, and haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect charity with all men, so shall ye be meete partakers of those holy Mysteries. And aboue all things, ye must giue most humble and hearty thankes to GOD the Father, the Sonne, and the holy Ghost, for the Redemption of the world, by the Death and Passion of our Sauiour Christ, both GOD and Man, who did humble himselfe euen vnto the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that he might make vs the children of GOD, and exalt vs to euerlasting life. And to the end that wee should alway remember the exceeding great loue of our Master and onely Sauiour Jesus Christ, thus dying for vs, and the innumerable benefites, which by his precious Blood-shedding he hath obtained to vs: he hath instituted and ordayned holy Mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort.

To

To him therfore, with the Father, and the holy Ghost, let vs giue (as we are most bounden) continual thanks, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holinesse and righteousnesse, all the dayes of our life. Amen.

¶ Then shall the Priest say to them that come to receive the holy Communion.

YOu that doe truely & earnestly repent you of your sinnes, and be in loue and charity with your neighbours, and intend to leade a new life, following the Commandements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble Confession to Almighty God before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then shall this generall Confession bee made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himselfe, all kneeling humbly upon their knees.

ALmighty God, Father of our Lord Iesus Christ, Maker of all things, Iudge of all men, we knowledge and bewaile our manifold sinnes and wickednesse, which wee from time to time most grieuously haue committed, by thought, word, and deed, against thy diuine Maiesty, prouoking most iustly thy wrath and indignation against vs. Wee doe earnestly repent, and be heartily sorry for these our misdoings, the remembrance of them is grieuous vnto vs, the burden of them is intollerable: Haue mercie vpon vs, haue mercie vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christs sake forgiue vs all

all that is past, and grant that we may euer hereafter serue and please thee in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest or the Bishop being present, stand vp, and turning himselfe to the People, say thus.

ALmighty God, our heauenly Father, who of his great mercy hath promised forgiuenesse of sinnes to all them which with hearty repentance and true faith turne vnto him: Haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnesse, and bring you to euerlasting life, through Iesus Christ our Lord, Amen.

Then shall the Priest also say.

¶ Heare what comfortable wordes our Sauiour Christ saith to all them that truely turne to him.

Come vnto me all that trauell and be heauy laden, and I will refresh you.

So God loued the world, that he gaue his only begotten Sonne, to the end that all that beleeue in him should not perish but haue life euerlasting.

¶ Heare also what S. Paul saith.

This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners.

¶ Heare also what S. John saith.

If any man sinne, wee haue an Aduocate with the Father, Iesus Christ the righteous, & he is the propitiation for our sinnes.

After which the Priest shall proceed, saying.

Lift vp your hearts.

Answer.

We lift them vp vnto the Lord.

Priest.

Let vs giue thankes vnto our Lord God.

Answer.

Answer.

It is meete and right so to doe.

Priest.

It is very meete and right, and our bounden duty, that wee should at all times, and in all places, giue thankes vnto thee, O Lord, holy Father, Almighty, euerlasting God.

¶ Here shall follow the Proper Preface, according to the time, if there be any especially appointed, or else immediatly shall follow, **Therefore with Angels, &c.**

¶ Proper Prefaces.

Vpon Christmas day, and seven dayes after.

BEcause thou didst giue Iesus Christ thine onely Sonne to be borne as this day for vs, who by the operation of the holy Ghost was made very man, of the substance of the Virgin Mary his mother, and that without spot of sinne, to make vs cleane from all sinne. Therefore, &c.

Vpon Easter day, and seven dayes after.

BVt chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Iesus Christ our Lord: for he is the very Paschall Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerlasting life. Therefore with Angels, &c.

Vpon Ascension day, and seven dayes after.

THrough thy most dearely beloued Sonne Iesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight, ascended vp into heauen, to prepare a place for vs, that where he is, there might we also ascend, and reigne with him in glory. Therefore with Angels, &c.

Vpon

¶ Vpon Whitsunday, and sixe dayes after.

THrough Iesus Christ our LORD, according to whose most true promise, the holy Ghost came downe this day from heauen, with a sudden great sound, as it had beene a mighty winde, in the likenesse of fiery tongues, lighting vpon the Apostles to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale, constantly to preach the Gospell vnto all Nations, whereby wee are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Vpon the feast of Trinity.

IT is very meete, right, and our bounden duty, that we should at all times, and in all places giue thanks to thee, O Lord, Almighty, & euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which wee beleeue of the glory of the Father, the same wee beleeue of the Sonne, and the holy Ghost, without any difference or inequality, Therefore, &c.

¶ After which Prefaces shall follow immediatly.

THerefore with Angels and Archangels, and with all the company of heauen, wee laud and magnifie thy glorious Name, euermore, praysing thee, and saying, Holy, holy, holy, Lord God of hosts. Heauen and earth are full of thy glory. Glory bee to thee, O Lord most High.

¶ Then shall the Priest kneeling downe at Gods board, say in the name of them that shall receive the Communion, this prayer following.

WEe doe not presume to come to this thy Table, O mercifull Lord, trusting in our owne righteousnesse, but in thy manifolde and great mercies

mercies. We be not worthy so much as to gather vp the crummes vnder thy Table. But thou art the same LORD, whose property is alway to haue mercy: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ Then the Priest standing vp, shall say as followeth.

Almighty God our heauenly Father, which of thy tender mercy diddest giue thine onely Sonne Iesus Christ to suffer death vpon the Crosse for our redemption, who made there by his one oblation of himselfe once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, & did institute, & in his holy Gospel commaund vs to continue a perpetuall memorie of that his precious death, vntill his comming againe: Heare vs, O mercifull Father, wee beseech thee, and grant that wee receiuing these thy creatures of Bread and Wine, according to thy sonne our Sauiour Iesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that hee was betrayed, tooke bread, and when he had giuen thankes, he brake it, and gaue it to his disciples, saying, Take, eate, this is my body, which is giuen for you, doe this in remembrance of mee. Likewise after Supper hee tooke the cup, and when he had giuen thanks, he gaue it to them, saying, Drinke ye all of this, for this is my blood of the New Testament, which is shed for you, and for many for the remission of sinnes: doe this as oft as ye shall drinke it, in remembrance of me.

¶ Then shall the minister first receiue the Communion in both

both kinds himselfe, and next deliver it to other Ministers (if any be there present) that they may helpe the chief Minister, & after, to the people in their hands kneeling. And when he delivereth the bread, he shall say,

THe Body of our Lord Jesus Christ, which was giuen for thee, preserue thy body and soule into euerlasting life: and take and eate this, in remembrance that Christ died for thee, and feed on him in thine heart by faith, with thankesgiuing.

¶ And the Minister that delivereth the Cup, shall say,

THe Blood of our Lord Jesus Christ, which was shed for thee, preserue thy body and soule into euerlasting life: and drinke this in remembrance that Christs Blood was shed for thee, and be thankefull.

¶ Then shall the Priest say the Lords Prayer, the People repeating after him every Petition. After shalbe said as followeth.

O Lord and heauenly Father, we thy humble seruants entirely desire thy Fatherly goodnesse, mercifully to accept this our sacrifice of praise & thankesgiuing, most humbly beseeching thee to graunt, that by the merites and death of thy Sonne Jesus Christ, and through faith in his Blood, wee and all thy whole Church may obtaine remission of our sinnes, and all other benefites of his Passion. And here wee offer and present vnto thee, O Lord, our selues, our soules and bodies, to bee a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all wee which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although wee bee vnworthie through our manifolde sinnes, to offer vnto thee any sacrifice: yet wee beseech thee to accept this our bounden dutie and seruice, not weighing our merites, but pardoning our offences, through Jesus Christ our Lord, by whom, and with

with whom in the vnity of the holy Ghost, all honour and glory bee vnto thee, O Father Almighty, world without end. Amen.

Or this.

ALmighty, and euerliuing GOD, we most heartily thanke thee, for that thou dost vouchsafe to feede vs which haue duely receiued these holy Mysteries, with the spirituall food of the most precious Body and Blood of thy Sonne our Sauiour Iesus Christ, and doest assure vs thereby of thy fauour and goodnes toward vs, and that we be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heires through hope of thy euerlasting kingdome, by the merits of the most precious death and passion of thy deare Sonne: wee now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that wee may continue in that holy fellowship, and doe all such good workes, as thou hast prepared for vs to walke in, through Iesu Christ our Lord: to whom with thee, and the holy Ghost, be all honour and glory, world without end. Amen.

Then shall be said or sung.

GLory be to GOD on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, wee glorifie thee, wee giue thankes to thee for thy great glory, O Lord God, heauenly King, God the Father Almightie, O Lord the onely begotten Sonne Iesus Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou

onely

only art holy, Thou only art the Lord, Thou only, O Christ, with the holy Ghost art most high in the glory of God the Father. Amen.

¶ Then the Priest, or the Bishop, if hee be present, shall let them depart with this Blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts and mindes in the knowledge and loue of God, and of his Sonne Jesus Christ our Lord, and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

¶ Collects to be said after the Offertorie, when there is no Communion, every such day one. And the same may be said as often as occasion shall serve, after the Collects either of Morning and Evening Prayer, Communion or Letanie, by the discretion of the Minister.

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainement of euerlasting saluation, that among al the changes and chances of this mortall life, they may euer bee defended by thy most gracious and ready help, through Christ our Lord. Amen.

OAlmightie Lord, and euerliuing God, vouchsafe wee beseech thee to direct, sanctifie, and gouerne both our hearts & bodies in the wayes of thy Lawes, and in the workes of thy Commaundements, that through thy most mightie protection, both heere and euer, we may be preserued in body and soule, through our Lord and Sauiour Jesus Christ. Amen.

GRaunt we beseech thee, Almightie God, that the wordes which wee haue heard this day with our outward eares, may through thy grace bee so grafted inwardly in our hearts, that they may bring foorth in vs the fruite of good liuing, to the honour and

praise

praise of thy Name, through Iesus Christ our Lord. Amen.

PReuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continual helpe, that in all our workes begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy, obtaine euerlasting life, through Iesus Christ our Lord.

ALmighty GOD, the Fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse we dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs, for the worthinesse of thy Sonne Iesus Christ our Lord. Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee mercifully to incline thine eares to vs that haue made now our prayers and supplications vnto thee, and grant that those things which we haue faithfully asked, according to thy will, may effectually bee obtained, to the releife of our necessitie, and to the setting forth of thy glory, through Iesus Christ our Lord. Amen.

¶ Vpon the holy-dayes (if there be no Communion) shall be said all that is appointed at the Communion, untill the end of the Homily, concluding with the generall Prayer (for the whole state of Christs Church militant heere in earth) and one or moe of these Collects afore rehearsed, as occasion shall serve. And there shal be no celebration of the Lords Supper, except there be a good number to communicate with the Priest, according to his discretion. And if there be not above twenty persons in the Parish, of discretion, to receive the Communion, yet there shall be

no Communion, except foure, or three at the leaſt, communicate with the Prieſt.

And in Cathedrall and Collegiat Churches, where be many Prieſts & Deacons, they ſhall all receive the Communion with the Miniſter every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary. And to take away the ſuperſtition, which any perſon hath, or might have in the bread and wine, it ſhall ſuffice that the bread be ſuch as is uſually to be eaten at the Table with other meats, but the beſt & pureſt wheat bread that conveniently may be gotten. And if any of the bread & wine remaine, the Curate ſhall have it to his owne uſe. The bread and wine for the Communion ſhalbe provided by the Curate and the Churchwardens, at the charges of the Pariſh, and the Pariſh ſhall be diſcharged of ſuch ſummes of money, or other duties, which hitherto they have payd for the ſame, by order of their houſes every Sunday.

And note, that every Pariſhioner ſhall communicate at the leaſt three times in the yeare, of which, Eaſter to be one, and ſhall alſo receive the Sacraments and other rites, according to the order of this booke appointed. And yearly at Eaſter, every Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their Deputy or Deputyes, and pay to them or him, all Eccleſiaſticall duties, accuſtomably due, then and at that time to be payd.

¶ The miniſtration of Baptiſme to be uſed in the Church.

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the olde time, was not commonly miniſtred but at two times in the yeare: at Eaſter and Whitſuntide: At which times it was openly miniſtred in the preſence of al the Cõgregation. Which cuſtome, now being growne out of uſe, although

although it cannot for many conſiderations be well reſtored again, it is thought good to follow the ſame as neere as conveniently may be. Wherefore the people are to be admoniſhed, that is moſt convenient that Baptiſme ſhould not be miniſtred but vpon Sundayes, & other holy dayes, when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiving of them that be newly baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, every man preſent may be put in remembrance of his owne profeſſion made to God in his Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Nevertheles, if neceſſity ſo require, childrẽ may at al times be baptized at home.

¶ Publique Baptiſme.

¶ When there are children to be baptized on the Sunday or holy day, the parents ſhal give knowledge over night, or in the morning afore the begitning of morning prayer, to the Curat. And then the Godfathers, Godmothers, & people with the children, muſt be ready at the Font, either immediatly after the laſt Leſſon at Morning prayer, or elſe immediatly after the laſt Leſſon at Evening prayer, as the Curat by his diſcretion ſhal appoint. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized or no? If they anſwere no: then ſhall the Prieſt ſay thus.

DEarely beloued, forasmuch as all men bee conceiued and borne in ſinne, and that our Sauiour Chriſt ſaith, None can enter into the kingdome of God, except hee bee regenerate and borne anew of water and of the holy Ghoſt: I beſeech you to call vpon God the Father through our Lord Jeſus Chriſt, that of his bountcous mercy

hee will grant to these children that thing, which by nature they cannot haue, that they may bee baptized with water & the holy Ghost, and receiued into Christs holy Church, and be made liuely members of the same.

¶ Then shall the Priest say.

Let vs pray.

ALmighty and euerlasting God, which of thy great mercy didst saue Noe & his family in the Arke from perishing by water, & also didst safely lead the children of Israel thy people thorow the red Sea, figuring thereby the holy Baptisme: & by the Baptisme of thy welbeloued Son Iesus Christ, didst sanctifie the flood Iordan, & all other waters, to the mysticall washing away of sinne: We beseech thee for thine infinite mercies, that thou wilt mercifully look vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may be receiued into the Arke of Christs Church, and being steadfast in faith, ioyfull through hope, and rooted in charity, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without ende, through Iesus Christ our Lord. Amen.

ALmighty and immortall God, the ayde of all that need, the helper of all that flee to thee for succour, the life of them that beleeue, and the resurrection of the dead: wee call vpon thee for these Infants, that they comming to thy holy Baptisme, may receiue remission of their sinnes by spirituall regeneration. Receiue them, O Lord, as thou hast promised by thy welbeloued Sonne, saying, Aske, and you shall haue, seeke, and you shall finde, knocke, and it shall be opened vnto you. So giue now vnto vs that aske, let vs that seeke,

seeke, finde, open the gate vnto vs that knocke, that these infants may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lord. Amen.

Then shall the Priest say.

Heare the words of the Gospell written by Saint Marke in the tenth Chapter.

AT a certaine time they brought children to Christ that he should touch them: and his Disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and sayd vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verily I say vnto you, Whosoeuer doeth not receiue the kingdome of God as a little childe, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this briefe exhortation vpon the words of the Gospel.

FRiendes, you heare in this Gospell the wordes of our Sauiour Christ, that he commanded the children to bee brought vnto him: how hee blamed those that would haue kept them from him: how he exhorteth all men to follow their innocencie. You perceiue how by his outward gesture and deede he declared his good will toward them: For hee imbraced them in his armes, he laid his hands vpon them, and blessed them. Doubt yee not therefore, but earnestly beleeue, that hee will likewise fauourably receiue these present infants, that he will imbrace them with the armes of his mercy, that hee will giue vnto them the blessing of eternall life, and make them partakers

of his euerlaſting kingdome. Wherefore we being thus perſwaded of the good will of our heauenly Father toward theſe infants, declared by his Sonne Jeſus Chriſt, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy Baptiſme: let vs faithfully and deuoutly giue thankes vnto him, and ſay.

ALmighty and euerlaſting God, heauenly Father, wee giue thee humble thankes, that thou haſt vouchſafed to call vs to the knowledge of thy grace, and faith in thee: Encreaſe this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to theſe infants, that they may bee borne againe, and be made heires of euerlaſting ſaluation, through our Lord Jeſus Chriſt, who liueth & reigneth with thee and the holy Spirit, now and for euer. Amen.

¶ Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

VVElbeloued friends, ye haue brought theſe children heere to be baptized, ye haue prayed that our Lord Jeſus Chriſt would vouchſafe to receiue them, to lay his hands vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. Ye haue heard alſo, that our Lord Jeſus Chriſt hath promiſed in his Goſpell to grant all theſe things that ye haue prayed for: which promiſe hee for his part will moſt ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part promiſe by you, that be their ſureties, that they will forſake the deuill and all his workes, and conſtantly beleeue Gods holy word, and obediently keepe his Commandements.

¶ Then ſhall the Prieſt demaund of the Godfathers and Godmothers theſe queſtions following.

Doeſt

DOeſt thou forſake the deuil and all his worke, the vaine pompe and glory of the world, with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not follow nor be led by them?

Anſwer.

I forſake them all.

Miniſter.

Doeſt thou beleeue in God the Father Almighty, maker of heauen and earth? And in Jeſus Chriſt his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghoſt, borne of the Virgine Mary, that hee ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, & alſo did riſe againe the third day, that he aſcended into heauen, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come againe at the end of the world, to iudge the quicke and the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the Communion of Saints, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwer.

All this I ſteadfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwer.

That is my deſire.

Then ſhall the Prieſt ſay.

OMercifull God, grant that the old Adam in theſe children may be ſo buried, that the new man may be rayſed vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the ſpirit, may liue and grow in them. Amen.

Grant that they may haue power and ſtrength to

haue victory, and to triumph againſt the deuill, the world, and the fleſh. Amen.

Grant that whatſoeuer is here dedicated to thee, by our Office & miniſtery, may alſo be induced with heauenly vertues, and euerlaſtingly be rewarded through thy mercy, O bleſſed Lord GOD, who doeſt liue and gouerne all things, world without end. Amen.

ALmighty euerliuing God, whoſe moſt dearely beloued Sonne Jeſus Chriſt, for the forgiueneſſe of our ſinnes, did ſhed out of his moſt precious ſide both water and blood, and gaue commaundement to his diſciples, that they ſhould goe teach all Nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghoſt: Regard, we beſeech thee, the ſupplications of thy Congregation, and grant that all thy ſeruants which ſhalbe baptized in this water, may receiue the fulneſſe of thy grace, and euer remaine in the number of thy faithfull & elect children, through Jeſus Chriſt our Lord. Amen.

¶ Then the Prieſt ſhall take the children in his hands, & aſke the name. And naming the child, ſhall dippe it in the water, ſo it be diſcreetly & warily done, ſaying.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ And if the child be weake, it ſhall ſuffice to powre water vpon it, ſaying the foreſayd words.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ Then the Prieſt ſhall make a Croſſe vpon the childes forehead, ſaying.

WE receiue this child into the Congregation of Chriſts flocke, & doe ſigne him with the ſigne of the Croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the faith of Chriſt crucified, & manfully

fully to fight vnder his banner, againſt ſinne, the woꝛld, and the deuill and to continue Chꝛiſts faithfull ſouldier and ſeruant, vnto his liues end. Amen.

¶ Then ſhall the Prieſt ſay.

SEeing now, dearely beloued bꝛethꝛen, that theſe childꝛen bee regenerate and grafted into the body of Chꝛiſts Congregation, let vs giue thankes vnto God foꝛ theſe benefites, and with one accoꝛd make our pꝛayeꝛs vnto Almighty God, that they may lead the reſt of their life accoꝛding to this beginning.

¶ Then ſhall be ſayd.

Our Father which art in heauen, &c.

¶ Then ſhall the Prieſt ſay.

WE yeeld thee hearty thankes, moſt mercifull Father, that it hath pleaſed thee to regenerate this infant with thy holy Spirit, to receiue him foꝛ thine owne child by adoption, & to incoꝛpoꝛate him into thy holy Congregation. And humbly we beſeech thee to grant, that hee being dead vnto ſinne, & liuing vnto righteouſneſſe, & being buried with Chꝛiſt in his death, may cꝛucifie the old man, & vtterly aboliſh the whole body of ſinne, that as he is made partaker of the death of thy Sonne, ſo hee may bee partaker of his reſurrection, ſo that finally, with the reſidue of thy holy Congregation, hee may be inheritour of thine euerlaſting kingdome, thꝛough Chꝛiſt, our Loꝛd. Amen.

¶ At the laſt end, the Prieſt calling the Godfathers and Godmothers together, ſhal ſay this exhoꝛtation following.

FOꝛaſmuch as theſe childꝛen haue pꝛomiſed by you to foꝛſake the deuill and all his woꝛkes, to beleeue in God, and to ſeꝛue him: you muſt remember that it is your parts and dueties, to ſee that theſe infants bee taught,

ſo

ſo ſoone as they ſhalbe able to learne, what a ſolemne vow, promiſe & profeſſion they haue made by you. And that they may know theſe things the better, yee ſhall call vpon them to heare Sermons, and chiefly you ſhall prouide that they may learne the Creed, the Lords Prayer, and the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that theſe children may bee vertuouſly brought vp to leade a godly and a Chriſtian life, remembring alwaies that Baptiſme doth repreſent vnto vs our profeſſion, which is to follow the example of our Sauior Chriſt, and to be made like vnto him, that as he dyed, and roſe again for vs, ſo ſhould we which are baptized, die from ſin, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, & daily proceeding in all vertue and godlineſſe of liuing.

¶ The Miniſter ſhall commaund that the children bee brought to the Biſhop to be confirmed of him, ſo ſoon as they can ſay in their vulgar tongue, the Articles of the Faith, the Lords prayer and the ten Commaundements, and be further inſtructed in the Catechiſme, ſet foorth for that purpoſe, according as it is there expreſſed.

¶ Of them that are to be baptized in priuat houſes, in time of neceſſity, by the Miniſter of the Pariſh, or any other lawfull Miniſter that can be procured.

¶ The Paſtors and Curates ſhall often admoniſh the people, that they deferre not the Baptiſme of Infants any longer than the Sunday, or other Holy day next after the child be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approoved. And alſo they ſhall warne them, that without great cauſe and neceſſitie, they procure not their children to

bee

bee baptized at home in their houſes. And when great need ſhall compel them ſo to doe, then Baptiſme ſhalbe adminiſtred on this faſhion. Firſt, let the lawfull Miniſter & them that be preſent, cal vpon God for his grace, & ſay the Lords Prayer, if time will ſuffer. And then the child being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhall dippe it in water, or powre water vpon it, ſaying theſe words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt, Amen.

¶ And let them not doubt, but that the child ſo baptized, is lawfully & ſufficiently baptized, & ought not to bee baptized againe. But yet nevertheles, if the child which is after this ſort baptized, doe afterward live, it is expedient that it be brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame Pariſh did himſelfe baptize the child, the Congregation may be certified of the true forme of Baptiſme by him privately before vſed: Or if the child were baptized by any other lawfull Miniſter, that then the Miniſter of the Pariſh, where the child was borne or Chriſtened, ſhal examine & try, whether the child be lawfully baptized, or no. In which caſe, if thoſe that bring any child to the Church, doe anſwere that the ſame childe is already baptized, then ſhall the Miniſter examine them further ſaying;

By whom was the child baptized?

Who was preſent when the child was baptized?

And becauſe ſome things Eſſentiall to this Sacrament, may happen to be omitted, through feare or haſt in ſuch times of extremitie: Therefore I demaund further of you.

With what matter was the child baptized?

With what words was the child baptized?

Whether thinke you the childe to be lawfully and perfectly baptized?

And

¶ And if the Miniſter ſhall finde by the anſweres of ſuch as bring the Childe, that all things were done as they ought to be, then ſhall not he chriſten the childe again, but ſhall receive him as one of the flocke of the true Chriſtian people, ſaying thus.

I Certifie you, that in this caſe all is well done, and according vnto due order, concerning the baptizing of this Childe, which being borne in originall ſinne, and in the wrath of God, is now by the Lauer of Regeneration in Baptiſme, receiued into the number of the children of God, and heires of euerlaſting life. For our Lord Jeſus Chriſt doth not deny his grace and mercy vnto ſuch Infants, but moſt louingly doth call them vnto him, as the holy Goſpel doth witneſſe to our comfort, on this wiſe.

Mar. 10. 13 AT a certaine time they brought children vnto Chriſt, that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, & ſaid vnto them, ſuffer little children to come vnto me, & forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, whoſoeuer doth not receiue the kingdome of God, as a little child, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and bleſſed them.

After the Goſpell is read, the Miniſter ſhall make this exhortation vpon the words of the Goſpel.

FRiends, yee heare in this Goſpel, the words of our Sauiour Chriſt, that hee commanded the children to be brought vnto him: how hee blamed thoſe that would haue kept them from him: how hee exhorted all men to follow their innocencie. Yee perceiue how by his outward geſture and deede, hee declared his goodwill toward them; For he embraced them in his armes, hee layde his hands vpon them, and bleſſed them.

them. Doubt yee not therefore but carneſtly beleeue, that hee hath likewiſe fauourably receiued this preſent Infant, that hee hath embraced him with the armes of his mercy, that he hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefore, we being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Jeſus Chriſt towards this Infant, let vs faithfully and deuoutly giue thankes vnto him, and ſay the prayer which the Lord himſelfe taught, and in declaration of our Faith, let vs recite the Articles contained in our Creed.

Here the Miniſter, with the Godfathers and Godmothers, ſhall ſay.

Our Father which art in heauen, &c.

Then ſhall the Prieſt demand the name of the childe, which being by the Godfathers and Godmothers, pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the deuill and all his workes, the vaine pompe and glory of the world, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow and be led by them?

Anſwer.

I forſake them all.

Miniſter.

Doeſt thou in the name of this childe profeſſe this faith, to beleeue in God the Father Almighty, maker of heauen and earth? And in Jeſus Chriſt his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghoſt, borne of the Virgin Mary, that hee ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand

hand of God the Father Almighty, and from thence he ſhall come againe at the end of the world, to iudge the quicke and the dead: And do you in his name beleeue in the holy Ghoſt, the holy Catholike Church, the Communion of Saints, the remiſſion of ſinnes, reſurrection, and euerlaſting life after death?

Anſwer.

All this I ſteadfaſtly beleeue.

¶ Let vs pray.

ALmighty and euerlaſting God, heauenly Father, wee giue thee humble thankes, for that thou haſt vouchſafed to call vs to the knowledge of thy grace, and faith in thee: Encreaſe this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to this Infant, that hee being borne againe, and being made heire of euerlaſting ſaluation, through our Lord Jeſus Chriſt, may continue thy ſeruant and attaine thy promiſe, through the ſame our Lord Jeſus Chriſt thy Sonne, who liueth & reigneth with thee in the vnity of the ſame holy Spirit euerlaſtingly. Amen.

¶ Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOraſmuch as this childe hath promiſed by you to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your part and duty, to ſee that this infant be taught, ſo ſoone as hee ſhall be able to learne, what a ſolemne vow, promiſe & profeſſion he hath made by you. And that he may know theſe things the better, ye ſhall call vpon him to heare Sermons, & chiefly ye ſhall prouide that he may learne the Creed, the Lords prayer, & the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know, and beleeue to his ſoules health, and that this childe may be vertuouſly brought vp, to leade a godly and a

Chriſtian

Chriſtian life, remembring alway that Baptiſme doth repreſent vnto vs our profeſſion, which is to follow the example of our Sauiour Chriſt, and be made like vnto him, that as he died and roſe againe for vs, ſo ſhould we which are baptized, die from ſin, and riſe againe vnto righteouſnes, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue, and godlineſſe of liuing.

And ſo foorth as in Publique Baptiſme.

But if they which bring the infants to the Church, doe make ſuch vncertain anſwers to the Prieſts queſtions, as that it cannot appeare that the child was baptized with water, in the Name of the Father, & of the Son, & of the holy Ghoſt, which are Eſſentiall parts of Baptiſme: then let the Prieſt baptize it in forme above written, concerning Publike Baptiſme, ſaving that at the dipping of the childe in the Font, he ſhall vſe this forme of words.

I F thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their Faith, according to the Catechiſme following.

TO the end that confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it according to S. Pauls doctrine, who teacheth, that all things ſhould be done in the Church to the edification of the ſame, it is thought good that none hereafter ſhall be confirmed, but ſuch as can ſay in their mother tongue the Articles of the Faith, the Lords prayer, & the ten commandements, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as he ſhall appoint) ſhall by his diſcretion appoſe them in. And this order is moſt conuenient to be obſerued for diuers conſiderations.

Firſt, becauſe that when children come to the yeeres of diſcretion

diſcretion,& have learned what their Godfathers & Godmothers promiſed for them in Baptiſme, they may then themſelves with their owne mouth, and with their owne conſent openly before the Church, ratifie and confirme the ſame,and alſo promiſe, that by the grace of God they will evermore indevour themſelves faithfully to obſerve & keepe ſuch things as they by their own mouth and confeſſion have aſſented unto. Secondly,foraſmuch as confirmation is miniſtred to them that be baptized, that by impoſition of hands and prayer,they may receive ſtrength & defence againſt al temptations to ſin, & the aſſaults of the world & the devill, it is moſt meet to be miniſtred when children come to that age, that partly by the frailty of their own fleſh, partly by the aſſaults of the world & the deuill,they begin to be in danger to fall into ſundry kinds of ſinne.

Thirdly, for that it is agreeable with the vſage of the Church in times paſt: whereby it was ordained that Confirmation ſhould be miniſtred to them that were of perfit age, that they being inſtructed in Chriſts religion, ſhould openly profeſſe their own faith,& promiſe to be obedient vnto the will of God. And that no man ſhall thinke that any detriment ſhall come to children, by deferring of their confirma ion,he ſh ll know for truth, that it is certaine by Gods word,that children being baptized, have all things neceſſary for their ſalvation,and be undoubtedly ſaved.

¶ A Catechiſme, that is to ſay, An Inſtruction to be learned of every childe, before he be brought to be confirmed by the Biſhop.

WHat is your Name?

Anſwer.

N. or M.

Queſtion.

Who gaue you this Name?

Anſwer.

Answer.

My Godfathers & Godmothers in my Baptisme, wherein I was made a member of Christ, the childe of God, and an inheritour of the kingdome of Heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answer.

They did promise and vowe three things in my name. First, that I should forsake the deuill, and all his workes, the pompes and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleeue all the Articles of the Christian Faith. And thirdly, that I should keep Gods holy will and Commandements, and walke in the same all the dayes of my life.

Question.

Dost thou not thinke that thou art bound to beleeue, and to doe as they haue promised for thee?

Answer.

Yes verily, and by Gods helpe so I will. And I heartily thanke our heauenly Father, that hee hath called me to this state of Saluation, through Iesus Christ our Sauiour. And I pray God to giue mee his grace, that I may continue in the same vnto my liues end.

Question.

Rehearse the Articles of thy beliefe.

Answer.

I Beleeue in GOD the Father Almighty, Maker of Heauen and Earth. And in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from

the dead, he ascended into Heauen, and sitteth at the right hand of God the Father Almighty: from thence hee shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy belefe?

Answer.

First, I learne to beleeue in God the Father, who hath made me, and all the world.

Secondly, in God the Sonne, who hath redeemed me, and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandements. Tell me how many there be.

Answer.

Tenne.

Question.

Which be they?

Answer.

THe same which God spake in the twentieth Chapter of Exodus, saying: I am the Lord thy GOD, which haue brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt haue no other Gods but me.

2. Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in Heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bowe downe to them,

nor

noꝛ woꝛſhip them. Foꝛ I the Loꝛd thy God am a iealous God, and viſite the ſinnes of the fathers vpon the childꝛen, vnto the third and fourth generation of them that hate me, and ſhew mercy vnto thouſands in them that loue me, and keepe my Commandements.

3. Thou ſhalt not take the Name of the Loꝛd thy GOD in vaine: foꝛ the Loꝛd will not hold him guiltleſſe that taketh his Name in vaine.

4. Remember that thou keepe holy the Sabbaoth day. Sixe dayes ſhalt thou labour, and doe all that thou haſt to doe, but the ſeuenth day is the Sabbaoth of the Loꝛd thy GOD. In it thou ſhalt doe no manner of woꝛke, thou, and thy ſonne, and thy daughter, thy man ſeruant, and thy maide ſeruant, thy cattell, and the ſtranger that is within thy gates: Foꝛ in ſixe dayes the Loꝛd made Heauen and Earth, the Sea, and all that in them is, and reſted the ſeuenth day: Wheꝛefoꝛe the Loꝛd bleſſed the ſeuenth day, and hallowed it.

5. Honour thy father and thy mother, that thy dayes may bee long in the land, which the Loꝛd thy God giueth thee.

6. Thou ſhalt doe no murther.

7. Thou ſhalt not commit adulterie.

8. Thou ſhalt not ſteale.

9. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

10. Thou ſhalt not couet thy neighbours houſe. Thou ſhalt not couet thy neighbours wife, noꝛ his ſeruant, noꝛ his maide, noꝛ his oxe, noꝛ his aſſe, noꝛ any thing that is his.

Queſtion.

What doeſt thou chiefly learne by theſe Commandements?

Answer.

I learne two things: My dutie towards God, and my dutie towards my neighbour.

Question.

What is thy dutie towards God?

Answer.

My duetie towards God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, & with all my strength. To worship him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy Name and his Word, and to serue him truely all the dayes of my life.

Question.

What is thy dutie towards thy neighbour?

Answer.

My dutie towards my neighbour is, to loue him as my selfe, and to doe to all men, as I would they should doe vnto me. To loue, honour, and succour my father and mother. To honour and obey the King and his ministers. To submit my selfe to all my gouernours, teachers, spirituall Pastours and masters. To order my selfe lowly and reuerently to all my betters. To hurt no body by word or deed. To be true and iust in all my dealing, to beare no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from euill speaking, lying, and slandering. To keep my body in temperance, soberneſſe and chastitie. Not to conet, nor desire other mens goods, but to learne and labour truly to get mine own liuing, and to doe my dutie in that state of life, vnto the which it shall please God to call me.

Question.

My good childe, know this, that thou art not able

to

to doe theſe things of thy ſelfe, nor to walke in the Commandements of God, and to ſerue him, without his ſpeciall grace, which thou muſt learne at all times to call for by diligent prayer. Let mee heare therefore if thou canſt ſay the Lords prayer.

Anſwer.

OUr Father which art in heauen, hallowed be thy Name. Thy Kingdome come. Thy wil be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Queſtion.

What deſireſt thou of God in this prayer?

Anſwer.

I deſire my Lord God our heauenly Father, who is the giuer of all goodnes, to ſend his grace vnto mee, and to all people, that wee may worſhip him, ſerue him, and obey him as wee ought to doe. And I pray vnto God, that he will ſend vs all things that be needfull both for our ſoules and bodies, and that hee will be mercifull vnto vs, and forgiue vs our ſinnes, and that it will pleaſe him to ſaue and defend vs in all dangers ghoſtly and bodily, and that he will keepe vs from all ſinne and wickednesſe, and from our ghoſtly enemie, and from euerlaſting death. And this I truſt hee will doe of his mercy and goodneſſe, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So bee it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwer.

Two onely, as generally neceſſary to ſaluation,

that is to say, Baptisme, and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament.

Answer.

I meane an outward and visible signe of an inward and spirituall grace, giuen vnto vs, ordained by Christ himselfe, as a meanes whereby wee receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answer.

Two: the outward visible Signe, and the inward Spirituall Grace.

Question.

What is the outward visible Signe, or forme in Baptisme?

Answer.

Water: wherein the person baptized is dipped, or sprinkled with it, In the Name of the Father, and of the Sonne, and of the holy Ghost.

Question.

What is the inward and Spiritual grace?

Answer.

A death vnto sinne, and a new birth vnto righteousnesse, for being by nature borne in sinne, and the children of wrath, wee are hereby made the children of grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sinne: and Faith, whereby they steadfastly beleeue the promises of God, made to them in that Sacrament.

Question.

Queſtion.

Why then are Infanes baptized, when by reaſon of their tender age, they cannot perfoꝛme them?

Anſwer.

Yes: they doe perfoꝛme them by their Sureties, who promiſe and vow them both in their names: which when they come to age, themſelues are bound to perfoꝛme.

Queſtion.

Why was the Sacrament of the Loꝛds Supper oꝛdained?

Anſwer.

Foꝛ the continuall remembꝛance of the Sacrifice of the death of Chꝛiſt, and the benefits which wee receiue thereby.

Queſtion.

What is the outward part oꝛ Signe of the Loꝛds Supper?

Anſwer.

Bꝛead and Wine, which the Loꝛd hath commanded to be receiued.

Queſtion.

What is the inward part oꝛ thing ſignified?

Anſwer.

The body and Blood of Chꝛiſt, which are verily and indeede taken and receiued of the faithfull in the Loꝛds Supper.

Queſtion.

What are the benefits whereof wee are partakers thereby?

Anſwer.

The ſtrenthening and refreſhing of our ſoules by the Body and Blood of Chꝛiſt, as our bodies are by the Bꝛead and Wine.

Queſtion.

What is required of them which come vnto the Lords Supper?

Anſwer.

To examine themſelues whether they repent them truely of their former ſinnes, ſtedfaſtly purpoſing to leade a new life, haue a liuely faith in Gods mercy through Chriſt, with a thankefull remembrance of his death, and be in charity with all men.

¶ So ſoon as the children can ſay in their mother tongue, the Articles of the Faith, the Lords Prayer, the Ten Commaundements, and alſo can anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop, or ſuch as he ſhall appoint, ſhall by his diſcretion appoſe them in: then ſhall they bee brought to the Biſhop, by one that ſhall bee his Godfather or Godmother, that every childe may haue a witneſſe of his Confirmation. And the Biſhop ſhall confirme them on this wiſe.

¶ Confirmation, or laying *on of hands.*

OVr helpe is in the Name of the Lord.

Anſwer.

Which hath made heauen and earth.

Miniſter.

Bleſſed be the Name of the Lord.

Anſwer.

Henceforth world without end.

Miniſter.

Lord heare our prayers.

Anſwer.

Answer.

And let our cry come vnto thee.

℣ Let vs pray.

ALmighty and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daylie encrease in them thy manifold gifts of grace, the spirit of wisedome and vnderstanding, the spirit of counsell & ghostly strength, the spirit of knowledge and true godlinesse: and fulfill them, O Lord, with the spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand upon every Childe, severally, saying:

Defend, O Lord, this Childe, with thy heauenly grace, that he may continue thine for euer, and daylie increase in thy holy Spirit more and more, vntill hee come vnto thy euerlasting kingdome. Amen.

¶ Then shall the Bishop say.

℣ Let vs pray.

ALmighty and euerliuing GOD, which makest vs both to will, & to doe those things that be good and acceptable vnto thy Maiestie, we make our humble supplications vnto thee for these Children, vpon whom, after the example of the holy Apostles, wee haue layd our hands, to certifie them by this signe of thy fauour & gracious goodnesse toward them: let thy Fatherly hand, wee beseech thee, euer bee ouer them: let thy holy Spirit euer bee with them, and so leade them in the knowledge and obedience of thy Word,

that

that in the end they may obtaine the euerlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus.

The blessing of GOD Almighty, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer. Amen.

¶ The Curate of every Parish, or some other at his appointment, shal diligently upon Sundayes & Holy-dayes, halfe an houre before Even-song, openly in the Church, instruct and examine so many children of his Parish, sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechisme.

¶ And all Fathers, Mothers, Masters, and Dames, shall cause their children, servants, & apprentises, (which have not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, untill such time as they have learned all that is here appointed for them to learne. And whensoever the Bishop shall give knowledge for children to bee brought before him to any convenient place for their Confirmation, then shall the Curate of every Parish, eyther bring or send in writing, the names of all those children of his Parish, which can say the Articles of the faith, the Lords Prayer, and the Ten Commandements, and also how many of them can answere to the other questions contayned in this Catechisme.

¶ And there shall none be admitted to the holy Communion, untill such time as he can say the Catechisme, and be confirmed.

¶ The

The forme of ſolemnization of Matrimonie.

¶ Firſt, the Banes muſt be asked three ſeverall Sundayes or Holy-dayes, in the time of ſervice, the people being preſent, after the accuſtomed manner.

¶ And if the perſons that ſhould be marryed, dwell in divers Pariſhes, the Banes muſt be asked in both Pariſhes, and the Curate of the one Pariſh, ſhall not ſolemnize Matrimonie betwixt them, without a Certificate of the Banes being thrice asked from the Curate of the other Pariſh.

¶ At the day appointed for ſolemnization of Matrimony: the perſons to be married ſhall come into the body of the Church, with their friends & neighbors. And there the Prieſt ſhall ſay thus:

DEarely beloued friends, wee are gathered together heere in the ſight of GOD, & in the face of this Congregation, to ioyne together this Man and this Woman in holy Matrimony, which is an honourable eſtate, inſtituted of GOD in Paradiſe, in the time of Mans innocencie, ſignifying vnto vs the myſticall Union that is betwixt Chriſt and his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that hee wrought in Cana of Galilee, and is commended of S. Paul to bee honourable among all men, and therefore is not to be enterpriſed nor taken in hand vnaduiſedly, lightly, or wantonly, to ſatiſfie mens carnall luſts and appetites, like bruite beaſts that haue no vnderſtanding: but reuerently, diſcreetly,

ly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordained. One was the procreation of children, to be brought vp in the feare and nourture of the Lord, and praise of God. Secondly, it was ordayned for a remedy against sinne, and to avoyde fornication, that such persons as haue not the gift of continencie, might marry, and keep themselues vndefiled members of Christs body. Thirdly, for the mutuall society, helpe, and comfort that one ought to haue of the other, both in prosperitie and aduersitie, into which holy estate, these two persons present, come now to be ioyned. Therefore, if any man can shew any iust cause, why they may not lawfully be ioyned together, let him now speake, or else hereafter for euer hold his peace.

¶ And also speaking to the persons that shall be married, he shall say:



I Require and charge you, as you wil answere at the dreadfull day of Iudgement, when the secrets of all hearts shall be disclosed, that if either of you do know any impediment, why ye may not be lawfully ioyned together in Matrimony, that ye confesse it. For, be ye well assured, that so many as bee coupled together otherwise than Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of Marriage, if any man do alledge & declare any impediment, why they may not bee coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient Sureties with him, to the parties, or els put in a caution to the ful-

value

value of ſuch charges as the perſons to be marryed doe ſuſtaine, to proove his allegation, then the ſolemnization muſt be deferred unto ſuch time as the trueth bee tryed. If no impediment bee alleadged, then ſhall the Curate ſay unto the man.

N. **VVIlt thou haue this woman to thy wedded wife, to liue together after Gods ordinance in the holy eſtate of Matrimony: Wilt thou loue her, comfort her, honour and keepe her, in ſickneſſe, and in health: and forſaking all other, keepe thee onely vnto her, ſo long as you both ſhall liue?**

The Man ſhall anſwere.

I will.

Then ſhall the Prieſt ſay unto the Woman.

N. **VVIlt thou haue this man to thy wedded Huſband, to liue together after Gods ordinance in the holy eſtate of Matrimony? Wilt thou obey him, and ſerue him, loue, honour, and keep him in ſickneſſe and in health, and forſaking all other, keepe thee onely vnto him, ſo long as you both ſhall liue?**

The Woman ſhall anſwere.

I will.

Then ſhall the Miniſter ſay:

Who giueth this Woman to bee married to this Man?

¶ And the Miniſter receiving the Woman at her father or friends hands, ſhall cauſe the Man to take the Woman by the right hand, and ſo either to give their troth to other, the Man firſt ſaying:

I N. take thee N. to my wedded wife, to haue and to hold from this day forward, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, to

loue

loue and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shall they loose their hands: and the woman taking againe the man by the right hand, shall say:

I N. take thee N. to my wedded Husband, to haue and to hold from this day forward, for better, for worse, for richer, for poorer, in sickenesse and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ Then shall they againe loose their hands, and the man shall give unto the woman a Ring, laying the same upon the Booke, with the accustomed duety to the Priest and Clerke. And the Priest taking the Ring, shal deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the Man, taught by the Priest, shall say:

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the Man leaving the Ring upon the fourth finger of the womans left hand, the Minister shall say:

¶ Let vs pray.

O Eternall God, Creator and Preseruer of all mankind, giuer of all spirituall grace, the Author of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom we blesse in thy Name, that as Isahac and Rebecca liued faithfully together, so these persons may surely performe and

and keepe the bow and couenant betwixt them made, (whereof this Ring giuen and receiued, is a token and pledge) and may euer remaine in perfect loue & peace together, and liue according to thy Lawes, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest joyne their right hands together, and say:

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake unto the people.

Forasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce, that they be Man and Wife together. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And the Minister shall adde this blessing:

GOD the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keep you, the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come, you may haue life euerlasting. Amen.

Then the Minister or Clerke, going to the Lords Table, shall say or sing this Psalme following.

BLessed are all they that feare the Lord: and walke in his wayes. Beati omnes, Psal. 128.

For thou shalt eate the labour of thy hands: O well is thee, and happy shalt thou be.

Thy

Thy wife shall bee as the fruitfull vine: vpon the walles of thine house.

Thy children like the olive branches: round about thy table.

Loe thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperity all thy life long.

Yea, thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this Psalme.

Deus misereatur, Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowne vpon the earth: thy sauing health among all nations.

Let thee people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs, and all the ends of the world shal feare him.

Glory be to the Father, and to the Sonne, and the holy Ghost.

As it was in the beginning, is now and euer shalbe: world without end: Amen.

The

¶ The Pſalme ended, and the man & the woman kneeling afore the Lords-Table, the Prieſt ſtanding at the Table, and turning his face toward them, ſhall ſay,

Lord haue mercy vpon vs.

Anſwer.

Chriſt haue mercy vpon vs.

Miniſter.

Lord haue mercy vpon vs.

OVr Father which art in heauen, hallowed bee thy Name, &c.

And leade vs not into temptation.

Anſwer.

But deliuer vs from euill. Amen.

Miniſter.

O Lord ſaue thy ſeruant, and thy handmaid.

Anſwer.

Which put their truſt in thee.

Miniſter.

O Lord ſend them helpe from thy holy place.

Anſwer.

And euermore defend them.

Miniſter.

Be vnto them a tower of ſtrength.

Anſwer.

From the face of their enemies.

Miniſter.

O Lord heare our prayer.

Anſwer.

And let our cry come vnto thee.

Miniſter.

O God of Abraham, God of Iſaac, God of Jacob, bleſſe theſe thy ſeruants, and ſowe the ſeede of eternall life in their mindes, that whatſoeuer in thy

holy word they shall profitably learne, they may in deede fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord, Amen.

¶ This prayer next following shall be omitted, where the woman is past childbirth.

O Mercifull Lord and heauenly Father, by whose gracious gift, mankinde is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their childrens children vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord, Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) diddest appoint, that out of man, (created after thine own imagine & similitude) woman should take her beginning, and knitting them together, diddest teach that it should neuer be lawfull to put asunder those whom thou by Matrimony haddest made one. O God, which hast consecrated the state of Matrimony to such an excellent mysterie, that in it is signified and represented the spirituall marriage and vnity betwixt Christ & his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife according to thy word, as Christ did loue his spouse the Church, who gaue himselfe

for

for it, louing and cherishing it euen as his owne flesh: and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a followe r of holy and godly matrons. O Lord blesse them both, and grant them to inherite thine euerlasting kingdome, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest say.

ALmighty God, which at the beginning didst create our first parents Adam and Eue, and didst sanctifie and ioyne them together in marriage: powre vpon you the riches of his grace, sanctifie and blesse you, that yee may please him both in body and soule, and liue together in holy loue vnto your liues ende. Amen.

¶ Then shall begin the Communion. And after the Gospell shall be sayd a Sermon, wherein ordinarily, so oft as there is any marriage, the office of a man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.

ALl ye which be married, or which intend to take the holy estate of Matrimony vpon you; heare what the holy Scripture doeth say as touching the duety of husbands towards their wiues, and wiues towards their husbands.

S. Paul in his Epistle to the Ephesians the fifth Chapter, doth giue this commaundement to all married men, Yee husbands loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the Word, that hee might make it vnto him-

himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should bee holy and blamelesse. So men are bound to loue their owne wiues, as their owne bodies. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Congregation: for wee are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall bee ioyned vnto his wife, and they two shall bee one flesh. This mystery is great; but I speake of Christ and of the Congregation. Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

Coloss. 3. Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that bee marryed, Yee men loue your wiues, and bee not bitter vnto them.

1. Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a marryed man, saith vnto them that are married, Ye husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers bee not hindred.

Hitherto yee haue heard the duety of the husband toward the wife. Now likewise yee wiues heare and learne your dueties toward your husbands, euen as it is plainely set forth in holy Scripture.

Ephes. 5. S. Paul in the fore named Epistle to the Ephesians, teacheth you thus: Yee women submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and hee is also the Sauiour of the whole body.

There

Therefore as the Church or Congregation is subiect vnto Christ: So likewise let the wiues also be in subiection to their owne husbands in all things. And againe he saith, Let the wife reuerence her husband. And in his Epistle to the Colossians, S. Paul giueth you this short lesson, Yee wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord. Coloss. 3.

Saint Peter also doeth instruct you very godly, thus, saying, Let wiues be subiect to their owne husbands, so that if any obey not the word, they may bee wonne without the word, by the conuersation of the wiues, while they behold your chaste conuersation coupled with feare. Whose apparell let it not bee outward with brayded haire, and trimming about with gold, neither in putting on of gorgeous apparell: but let the hid man, which is in the heart, be without all corruption, so that the spirit be mild and quiet, which is a precious thing in the sight of God. For after this manner in the olde time did the holy women which trusted in God, apparell themselues, being subiect to their owne husbands, as Sara obeyed Abraham, calling him Lord, whose daughters ye are made doing well, and not being dismayed with any feare. 1. Pet. 3.

¶ The new married persons the same day of their marriage, must receive the holy Communion.

¶ The order for the visitation of the Sicke.

¶ The Priest entring into the sicke persons house, shall say, **Peace be to this house, and to all that dwell in it.**

¶ When hee commeth into the sicke mans presence, hee shall say kneeling downe.



Emember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and bee not angry with vs for euer.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

OUr Father which art in heauen, &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant.

Answer.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answer.

And euermore mightily defend him.

Minister.

Let the enemy haue none aduantage of him.

Answer.

Nor the wicked approach to hurt him.

Minister.

Be vnto him, O Lord, a strong Tower.

Answer.

From the face of his enemie.

Minister.

Minister.

O Lord heare our prayers.

Answer.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visit and relieue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

HEare vs Almighty and most mercifull God and Sauiour, extend thine accustomed goodnesse to this thy seruant, which is grieued with sickenesse: visit him, O Lord, as thou didst visit Peters wiues mother, and the Captaines seruant. So visit and restore to this sicke person his former healthy, (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

DEarely beloued, know this, that Almightie God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse, and sickenesse. Wherefore, whatsoeuer your sickenesse is, know you certainly, that it is Gods visitation. And for what cause soeuer this sickenes is sent vnto you, whether it be to try your patience for the example of others, and that your Faith may bee found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endlesse felicitie, or else it be sent vnto you to correct and amend in you whatsoeuer doeth offend the eyes of your heauenly Father: know you certainely that if you truely re-

pent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercy, for his deare Sonne Jesus Christs sake, and render vnto him humble thankes for his Fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

TAke therefore in good worth the chastisement of the Lord. For whom the Lord loueth, he chastiseth: yea, as S. Paul saith, he scourgeth euery sonne which he receiueth. If yee endure chastisement, he offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are yee bastards and not children. Therefore seeing that when our carnall fathers doe correct vs, wee reuerently obey them: shall wee not now much rather bee obedient to our spirituall Father, and so liue? And they for a few dayes doe chastise vs after their owne pleasure: but hee doeth chastise vs for our profit, to the intent he may make vs partakers of his holinesse. These words, good brother, are Gods wordes, and written in holy Scripture for our comfort and instruction, that we should patiently and with thankesgiuing beare our heauenly Fathers correction, whensoeuer by any manner of aduersitie it shall please his gracious goodnesse to visite vs. And there should bee no greater comfort to Christian persons, then to bee made like vnto Christ, by suffering patiently aduersities, troubles, and sickenesses. For he himselfe went not vp to ioy, but first he suffered paine, hee entred not into his glory, before hee was crucified, so truely our way to eternall ioy is, to suffer heere with Christ,

Christ, and our dooze to enter into eternall life is, gladly to die with Christ, that wee may rise againe from death, and dwell with him in euerlasting life. Now therefoze, taking your sickenesse, which is thus profitable foz you, patiently, I exhoze you in the Name of God, to remember the profession which you made vnto God in your Baptisme, And foza smuch as after this life, there is account to bee giuen vnto the righteous Judge, of whom all must bee iudged without respect of persons: I require you to examine your selfe and your state, both toward God and man, so that accusing and condemning your selfe foz your owne faults, you may finde mercie at your heauenly Fathers hand foz Christs sake, and not be accused and condemned in that fearefull iudgement: therefoze I shall shoztly rehearse the Articles of our Faith, that you may know whether you doe beleeue as a Christian man should oz no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus.

DOest thou beleeue in God the Father Almighty &c. As it is in Baptisme.

Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgive from the bottome of his heart all persons that have offended him, and if he have offended other, to aske them forgiuenesse: and where hee hath done wrong or injury to any man, that he make amends to the vttermost of his power. And if hee have not afore disposed of his goods, let him then make his Wil, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his executors. But men must be oft admonished that they set an order for their temporal goods and lands, when they be in health.

These words before rehearsed, may bee said, before the Minister

Minister begin his prayer as he shall see cause. The Minister may not forget nor omit to moove the sick person, & that most earnestly, to liberality toward the poore. Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any weighty matter. After which cõfession, the Priest shal absolve him after this sort.

OUr Lord Jesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercy forgiue thee thine offences: and by his authoritie committed vnto mee, I absolue thee from all thy sinnes, in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

Let vs pray.

OMost mercifull God, which according to the multude of thy mercies doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him, most louing Father, whatsoeuer hath beene decayed by the fraud and malice of the Deuill, or by his owne carnall will and frailnesse, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shalbe seene to thee most expedient for him. And for asmuch as he putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued Sonne Jesus Christ. Amen.

¶ Then shall the Minister say this Psalme.

In te Domine speravi. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid mee, and deliuer mee in thy righteousnesse, incline

cline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I beene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enimies speake against me, and they that lay wait for my soule, take their counsaile together saying: God hath forsaken him, persecute him & take him, for there is none to deliuer him.

Goe not farre from me, O God: my God, haste thee to helpe me.

Let them be confounded and perish that are against my soule: let them be couered with shame & dishonour, that seeke to doe me euill.

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall dayly speake of thy righteousnesse and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou, O God, hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous works.

Forsake

Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet didst thou turne and refresh me: yea, & broughtest me from the deep of the earth again.

Thou hast brought me to great honour: & comforted me on euery side.

Therefore will I praise thee & thy faithfulnesse, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the harp, O thou Holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded, and brought vnto shame, that seeke to doe me euill.

Glory be to the Father, &c. As it was in the, &c.

¶ Adding this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

¶ Then shall the Minister say.

THe Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou maiest receiue health and saluation, but only the Name of our Lord Iesus Christ, Amen.

¶ The

The Communion of the ſicke.

FOraſmuch as all mortall men be ſubject to many ſudden perils, diſeaſes, & ſickneſſes, & ever vncertain what time they ſhall depart out of this life: therefore to the intent they may be alwayes in a readineſſe to die whenſoever it ſhall pleaſe Almighty God to call them, the Curats ſhall diligently from time to time, but ſpecially in the plague time exhort their Pariſhioners, to the oft receiving (in the Church) of the holy Communion of the body & blood of our Saviour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, & yet is deſirous to receiue the Cõmunion in his houſe, then he muſt giue knowledge overnight, or els early in the morning, to the Curat, ſignifying alſo how many be appointed to Communicate with him, & having a cõvenient place in the ſicke mans houſe where the Curate may reverently miniſter, & a good number to receiue the Communion with the ſicke perſon, with all things neceſſary for the ſame, he ſhall there miniſter the holy Communion. The Collect.

ALmighty euerliuing GOD, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: wee beſeech thee to haue mercy vpon this thy ſeruant, viſited with thine hand, and to graut that he may take his ſickneſſe patiently, and recouer his bodily health, if it be thy gracious will, and whenſoeuer his ſoule ſhall depart from the body, it may be without ſpot preſented vnto thee, thzough Jeſus Chriſt our Lozd. Amen.

The Epiſtle.

MY ſonne deſpiſe not the cozrection of the Lozd, neither faint when thou art rebuked of him. Foz whom the Lozd loueth, him hee cozrecteth Heb. 12.

correcteth: yea, and he ſcourgeth euery ſonne whom he receiueth.

The Goſpel.

VErily verily I ſay vnto you, hee that heareth my word, and beleeueth on him that ſent mee, hath euerlaſting life, and ſhall not come into damnation, but paſſeth from death vnto life.

¶ At the time of diſtribution of the holy Sacrament, the Prieſt ſhal firſt receive the Communion himſelfe, and after miniſter vnto them that be appointed to cõmunicate with the ſicke. But if any man, either by reaſon of extremity of ſickeneſſe, or for want of warning in due time to the Curat, or for lacke of Company to receive with him, or by any other juſt impediment doe not receive the Sacrament of Chriſts body and blood: then the Curat ſhall inſtruct him, that if he doe truely repent him of his ſins, & ſtedfaſtly beleeve that Ieſus Chriſt hath ſuffered death vpon the Croſſe for him, & ſhedde his blood for his redemption, earneſtly remembring the benefits hee hath thereby, & giving him hearty thanks therefore, he doth eate and drinke the body & blood of our Saviour Chriſt profitably to his ſoules health, although hee doe not receive the Sacrament with his mouth.

¶ When the ſicke perſon is viſited, and receiveth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the Viſitation at the Pſalme. **In thee, O Lord, haue I put my truſt**, and goe ſtraight to the Communion.

¶ In the time of plague, ſweat, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh, or neighbours can bee gotten to communicate with the ſicke in their houſes, for feare of the infection vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alone Communicate with him.

¶ The

¶ The order for the buriall of the dead.

¶ The Priest meeting the Corps at the Church stile, shall say, or else the Priest and Clerke shall sing, and so goe either into the Church, or towards the graue.

I Am the resurrection and the life, saith the Lord. He that beleeueth in me, yea, though he were dead, yet shall he liue. And whosoeuer liueth and beleeueth in mee, shall not die for euer. John 11.

I know that my Redeemer liueth, and that I shall rise out of the earth in the last day, and shall bee couered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these same eyes. Iob 19.

WEe brought nothing into this world, neither may wee carry any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaseth the Lord, so commeth things to passe: Blessed be the Name of the Lord. 1. Tim. 6. Iob 1.

¶ When they come to the graue, while the Corps is made ready to be layd into the earth, the Priest shall say, or the Priest and Clerks shall sing.

MAn that is borne of a woman, hath but a short time to liue, and is full of misery. Hee commeth vp, and is cut downe like a floure, he fleeth as it were a shadow, and neuer continueth in one stay. In the middest of life we be in death: of whom may we seeke for succour but of thee, O Lord, which for our sinnes iustly art displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, shut not vp thy mercifull eyes to our prayers: but spare vs Lord most holy, O God most mighty, O Iob 14.

holy

holy and merciful Sauiour, thou most worthy Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shall be cast vpon the body by some standing by, the Priest shall say,

FOrasmuch as it hath pleased Almighty God of his great mercy, to take vnto himselfe the soule of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may be like vnto his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

¶ Then shall be said or sung.

Rev. 14. 13. I Heard a voyce from heauen, saying vnto me, Write, From henceforth blessed are the dead which die in the Lord. Euen so saith the Spirit, that they rest from their labours.

¶ Then shall follow this Lesson taken out of the 15. chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, & become the first fruits of them that sleepe. For by a man came death, & by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made aliue, but euery man in his owne order. The first is Christ, then they that are Christs at his comming: then commeth the end, when he hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, & all authority & power. For he must reigne till he haue put al his enemies vnder his feet. The last enemy that shalbe destroyd, is death. For he hath put al things vnder his feet. But when he sayeth, All things are put vnder him, it is manifest, that hee is excepted that hath

hath put all things vnder him. When all things are subdued vnto him, then shall the Soune also himselfe bee subiect vnto him that put all things vnder him, that God may be all in all. Else what doe they that are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? Yea, and why stand wee alway then in ieopardy? By our reioycing which I haue in Christ Iesu our Lord, I die daily. That I haue fought with beasts at Ephesus after the manner of men, what aduantageth it mee, if the dead rise not againe? Let vs eate and drinke for to morrow we shall die. Be not ye deceiued, euil words corrupt good manners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, How arise the dead? with what body shall they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest, thou? Thou sowest not that body that shall bee, but bare corne, as of wheate, or some other: but God giueth it a body at his owne pleasure, to euery seed his owne body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one manner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a Spirituall body. There is a naturall

body, and there is a ſpirituall body: as it is alſo writ-
ten, The firſt man Adam was made a liuing ſoule,
and the laſt Adam was made a quickening ſpirit.
Howbeit, that is not firſt which is ſpirituall, but
that which is naturall, and then that which is ſpiri-
tuall. The firſt man is of the earth, earthy. The ſe-
cond man is the Lord from heauen, heauenly. As is
the earthy, ſuch are they that be earthy. And as is the
heauenly, ſuch are they that are heauenly. And as
wee haue borne the image of the earthy, ſo ſhall wee
beare the Image of the heauenly. This ſay I bre-
thren, that fleſh and blood cannot inherite the king-
dome of God, neither doth corruption inherite incor-
ruption. Behold, I ſhew you a myſtery. We ſhall not
all ſleepe: but we ſhall all be changed, & that in a mo-
ment, in the twinkling of an eye, by the laſt trumpe.
For the trumpe ſhall blow, and the dead ſhall riſe in-
corruptible, and we ſhalbe changed: For this corrup-
tible, muſt put on incorruption, and this mortall muſt
put on immortality. When this corruptible hath put
on incorruption, and this mortall hath put on immor-
tality, then ſhall bee brought to paſſe the ſaying that
is written: Death is ſwallowed vp into victory:
Death, where is thy ſting? Hell, where is thy victory?
The ſting of death is ſinne, and the ſtrength of ſinne
is the Law. But thanks be vnto God which hath gi-
uen vs victory through our LORD Jeſus Chriſt.
Therefore my deare brethren, be yee ſtedfaſt and vn-
moueable, alwayes rich in the worke of the Lord, for-
aſmuch as yee know, how that your labour is not in
vaine in the Lord.

The Leſſon ended, the Prieſt ſhall ſay,

Lord haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Lord haue mercy vpon vs.

Our

Our Father which art in heauen, &c.
And lead vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest.

ALmighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected: after they be deliuered from the burden of the flesh, be in ioy and felicitie: we giue thee heartie thankes, for that it hath pleased thee to deliuer this (N.) our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine Elect, and to hasten thy kingdome, that wee with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blesse, both in body and soule, in thy eternall and euerlasting glorie. Amen.

The Collect.

OMercifull God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoeuer beleeueth, shall liue, though hee die, and whosoeuer liueth and beleeueth in him, shall not die eternally, who also taught vs by his holy Apostle Paul, not to be sorry as men without hope, for them that sleepe in him: Wee meekely beseech thee, O Father, to raise vs from the death of sinne, vnto the life of righteousnesse, that when wee shall depart this life wee may rest in him, as our hope is this our brother doeth, and that at the generall resurrection in the last day, wee may bee found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shall then pronounce to all that loue & feare thee, saying, Come yee blessed children of my Father,

receiue the kingdome prepared for you from the beginning of the world. Grant this we beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer. Amen.

¶ The thanksgiving of VVomen after Childbirth, commonly called The Churching of Women.

¶ The woman shall come into the Church, & there shall kneele downe in some convenient place nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these words, or such like, as the case shall require.

FOrasmuch as it hath pleased Almightie God of his goodnesse, to giue you safe deliuerance, and hath preserued you in the great danger of Child-birth: yee shall therefore giue hearthy thankes vnto God and pray.

¶ Then shall the Priest say this Psalme.

Psal. 121. I Haue lifted vp mine eyes vnto the hils: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foot to be moued: and he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The

The Lord shal preserue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the Father, &c. As it was in the, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill, Amen.

Priest.

O Lord saue this woman thy seruant.

Answer.

Which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great paine & perill of childbirth: grant, we beseech thee, most mercifull Father, that shee through thy helpe may both faithfully liue & walke in her vocation, according to thy will in this life present, and also may bee partaker of euerlasting glory in the life to come, through Iesus Christ our Lord, Amen.

¶ The woman that commeth to give her thanks, must offer accustomed offerings: & if there be a Communion, it is convenient that shee receive the holy Communion.

¶ A Commination against sinners, with certaine prayers to be vsed divers times in the yeere.

¶ After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letany shall be said, after the accustomed manner: which ended, the Priest shall goe into the Pulpit, and say thus.

BRethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, & punished in this world, that their soules might be saued in the day of the Lord: and that other admonished by their example, might bee the more afraid to offend.

In the stead whereof, vntill the said discipline may be restored againe, (which thing is much to be wished) it is thought good, that at this time in your presence should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxviii. Chapter of Deuteronomie, and other places of Scripture: and that he should answere to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which yee affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

¶ And

¶ And the people ſhall, anſwere, and ſay,

Amen.

Miniſter.

Curſed is he that curſeth his father and mother.

Anſwer.

Amen.

Miniſter.

Curſed is he that remooueth away the marke of his neighbours land.

Anſwer.

Amen.

Miniſter.

Curſed is hee that maketh the blinde to goe out of his way.

Anſwer.

Amen.

Miniſter.

Curſed is hee that letteth in iudgement the right of the ſtranger, of them that be fatherleſſe, and of widowes.

Anſwer.

Amen.

Miniſter.

Curſed is he that ſmiteth his neighbour ſecretly.

Anſwer.

Amen.

Miniſter.

Curſed is he that lyeth with his neigbours wife.

Anſwer.

Amen.

Miniſter.

Curſed is he that taketh reward to ſlay the ſoule of innocent blood.

Anſwer.

Amen.

Miniſter.

Curſed is hee that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

Anſwer.

Amen.

Miniſter.

Curſed are the vnmercifull, the fornicators, and adulterers, and the couetous perſons, the worſhippers of images, ſlanderers, drunkards, and extortioners.

Anſwer.

Amen.

Miniſter.

Pſal. 119. NOw, ſeeing that all they be accurſed (as the Prophet Dauid beareth witneſſe) which * doe erre and goe aſtray from the commandements of God, let vs (remembring the dreadfull iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God with all contrition and meekeneſſe of heart, bewailing and lamenting our ſinfull life, knowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance.

Matth. 3. * For now is the axe put vnto the roote of the trees, ſo that euery tree, which bringeth not forth good fruit, is hewen downe, and caſt into the fire.

Hebr. 11. * It is a fearefull thing to fall into the hands of the liuing God: he ſhall powre downe raine vpon the ſinners, * ſnares, fire and brimſtone, ſtorme and tempeſt, this ſhall be their portion to drinke. For loe, * the Lord is come out of his place, to viſit the wickedneſſe of ſuch as dwell vpon the earth. But * who may abide the day of his comming? who ſhall be able to endure when hee appeareth? * His fan is in his hand, and he will purge his floore, and gather his wheate into the barne, but hee will burne the chaffe with vnquenchable

Pſal. 11. Eſay 26. Mala. 3. Matth. 3.

quenchable fire. * The day of the Lord commeth as a thicke in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauailing with childe, & they shall not escape. Then shall * appeare the wrath of God in the day of vengeance, which obstinate sinners through the stubburnesse of their heart haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when hee calleth them continually to repentance. * Then shall they call vpon me saith the Lord, but I will not heare, they shall seeke mee early, but they shall not finde me, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my councell, and despised my correction. Then shall it bee too late to knocke, when the doore shall bee shut, and too late to cry for mercy, when it is the time of Iustice. O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall be said vnto them, * Goe ye cursed into the fire euerlasting, which is prepared for the deuill and his angels.

1. Thes. 5.

Rom. 2.

Prov. 1.

Matth. 25.

* Therefore brethren, take wee heede betime, while the day of saluation lasteth, for the night commeth when none can worke: but * let vs while we haue the light, beleeue in the light, and walke as the children of the light, that we be not * cast into the vtter darknes, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pitty promiseth vs forgiuenesse of that which is past, if with a whole minde and true heart wee returne vnto him.

2. Cor. 6.

Iohn. 9

Matt 25.

* For though our sinnes bee as red as scarlet they shall be as white as snow: & though they be like purple, yet shall they be as white as wooll.

Esay 1.

* Turne

Ezek.18. * Turne you cleane, sayth the Lord, from all your wickednesse, and your sinne shall not be your destruction.

Cast away from you all your vngodlinesse that yee haue done, make you new hearts, and a new spirit. Wherefore will yee die, O yee house of Israel, seeing that I haue no pleasure in the death of him that dyeth, saith the Lord God: turne you then, and ye shall liue.

1.Iohn.2. * Although we haue sinned, yet haue we an aduocat with the Father, Iesus Christ the righteous, and he it is that obtaineth grace for our sinnes.

Esay 53. * For hee was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that hee is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if wee will submit our selues vnto him, and from henceforth walke in his wayes, * if wee will take his easie yoke and light Matt.11. burden vpon vs, to follow him in lowlinesse, patience, and charitie, and bee ordered by the gouernance of his holy Spirit, seeking alwayes his glory, and seruing him duely in our vocation, with thanksgiuing. This if we doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shall light vpon them that shall bee set on the left hand, and hee will set vs on his right * hand, and giue vs the Matt.25. blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which hee vouchsafe to bring vs all, for his infinite mercy. Amen.

¶ Then shal they all kneele vpon their knees, & the Priest & Clerkes kneling (where they are accustomed to say the Letany) shall say this Psalme. Misere mei Deus.

Haue

HAue mercy vpon mee, O God, after thy great goodnesse according to the multitude of thy mercies doe away mine offences. Miserere mei Deus. Psal. 51.

Wash me throughly from my wickednesse: & cleanse me from my sinne.

For I acknowledge my faults: and my sinne is euer before me.

Against thee only haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with Hyssoppe, and I shall be cleane: thou shalt wash me, and I shalbe whiter then snow.

Thou shalt make me heare of ioy & gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeeds.

Make me a cleane heart, O God: and renue a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliuer me from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips, O Lord, my mouth shall shew thy praise.

For

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken & contrite heart, O God shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou bee pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullockes vpon thine Altar.

Glory be to the Father, &c. As it was, &c.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.

Our Father which art in heauen, &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruants.

Answer.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answer.

And euermore mightily defend them.

Minister.

Helpe vs, O God, our Sauiour.

Answer.

And for the glory of thy Names sake deliuer vs: bee mercifull vnto vs sinners for thy Names sake.

Minister.

O Lord heare our prayer.

Answer.

And let our cry come vnto thee.

A Commination.

℣ Let vs pray.

O Lord we beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes to thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may be absolued, thorow Christ our Lord. Amen.

O Most mighty God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burden of our sinne. Thy property is to haue mercy, to thee onely it appertaineth to forgiue sinnes. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth and miserable sinners: but so turne thine eye from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

TVrne thou vs, O good Lord, and so shall we bee turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people, good Lord, spare them, and let not thine heritage bee brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

THE PSALTER, OR PSALMES of DAVID:

After the Tranſlation of the Great BIBLE.

Pointed as it ſhall be ſung or ſaid in Churches.

DVBLIN,

Printed by the Society of Statio-ners, Printers to the Kings moſt excellent Majeſty.

Anno Dom. MDCXXXVII.

THE PSALMES OF DAVID.

Beatus vir qui non abijt. Psal. 1.

BLessed is the man that hath not walked in the counsell of the vngodly, Morning prayer.
nor stood in the way of sinners: and hath not sate in the seat of the scornfull.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

3 And he shall be like a tree planted by the waters side: that will bring forth his fruit in due season.

4 His leafe also shall not wither: and looke whatsoeuer he doth, it shall prosper.

5 As for the vngodly it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shall not bee able to stand in the Iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes? Psal. 2.

WHy do the heathen so furiously rage together: & why doe the people imagine a vaine thing?

2 The kings of the earth stand vp, and the rulers take counsell together: against the Lord, and against his Anointed.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 Hee that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shall hee speake vnto them in his wrath and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy Hill of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: thou art my Sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye Kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Sonne lest hee be angry, & so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

LOrd how are they increased that trouble me: many are they that rise against me.

2 Many a one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I laid mee downe and slept, and rose vp againe: for the Lord susteined me.

6 I will not be afraid for ten thousands of people: that haue set themselues against me round about.

7 Vp Lord, and helpe mee, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Salua:

8 Salvation belongeth vnto the Lord: and thy blessing is vpon the people.

Cum invocarem. Psal. 4.

HEare mee when I call, O God of my righteousnesse: for thou hast set me at liberty when I was in trouble, haue mercy vpon mee, and hearken vnto my prayer.

2 O yee sonnes of men how long will ye blaspheme mine honour: and haue such pleasure in vanity, and seeke after leasing.

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: who will shew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne, and wine, and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou LORD onely that makest me dwell in safety.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanity.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the blood-thirsty and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy Temple.

8 Leade me, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlines, for they haue rebelled against thee.

12 And let all them that put their trust in thee reioyce: they shall euer bee giuing of thankes, because thou defendest them, they that loue thy Name shall be ioyfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy fauourable kindnesse wilt thou defend him as with a shield.

Domine ne in furore. Psal. 6.

Evening prayer.

O Lord rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou punish me.

4 Turne

4 Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit.

6 I am weary of my groaning, euery night wash I my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all ye that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shalbe confounded & sore vexed: they shalbe turned back, and put to shame suddenly.

Domine, Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, & deliuer me.

2 Lest he deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord in thy wrath, and lift vp thy selfe: because of the indignation of mine enimies, arise vp for me in ỹ iudgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse,

and according to the innocency that is in me.

9 Oh let the wickednes of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge, strong and patient, and God is prouoked euery day.

13 If a man will not turne, hee will whette his sword; he hath bent his bow and made it ready.

14 Hee hath prepared for him the instruments of death; hee ordaineth his arrowes against the persecutors.

15 Behold, hee trauaileth with mischiefe: hee hath conceiued sorrow and brought forth vngodlinesse.

16 He hath grauen & digged vp a pit, and is fallen himselfe into the destruction that he made for other.

17 For his trauell shall come vpon his own head: and his wickednesse shall fall on his owne pate.

18 I will giue thanks vnto the Lord, according to his righteousnesse: and I will prayse the Name of the Lord, the most High.

Domine Dominus. Psal. 8.

O Lord our Gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens!

2 Out of the mouth of very babes & sucklings hast thou ordeined strength, because of thine enemies: that thou mightest still the enemy and the auenger.

3 For I will consider the heauens, euen the workes of thy fingers: the moone and the starres which thou hast ordeined.

4 What is man that thou art mindefull of him: and the sonne of man that thou visitest him?

5 Thou

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy hands: and thou hast put all things in subiection vnder his feet.

7 All sheepe & oxen: yea, and the beasts of the field.

8 The foules of the ayre, & the fishes of the sea: and whatsoeuer walketh thorow the paths of the Seas.

9 O Lord our Gouernour: how excellent is thy Name in all the world!

Morning prayer.

Confitebor tibi. Psal. 9.

I will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes.

2 I will be glad and reioyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right & my cause: thou art set in the throne that iudgest right.

5 Thou hast rebuked the Heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemy, destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: he hath also prepared his seate for iudgement.

8 For hee shall iudge the world in righteousnesse: and minister true iudgement vnto the people.

9 The Lord also will bee a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when hee maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shewe all thy prayses within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe into the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway bee forgotten: the patient abiding of the meeke shall not perish for euer.

19 Up Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare, O Lord: that the heathen may know themselues to be but men.

Vtquid Domine. Psal. 10.

WHy standest thou so farre off (O Lord:) & hidest thy face in the needfull time of trouble?

2 The vngodly for his own lust doth persecute the poore: let them bee taken in the craftie wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: & speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud that hee careth not for God: neither is God in all his thoughts.

5 His

5 His wayes are alwaies grieuous: thy iudgments are farre aboue out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit and fraude: vnder his tongue is vngodlinesse and vanity.

8 Hee sitteth lurking in the theeuish corners of the streets: and priuily in his lurking dens doth he murder the innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, euen as a Lyon lurketh he in his den: that he may rauish the poore.

10 He doth rauish the poore: when he getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hands of his Captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme GOD: while he doth say in his heart, Tush, thou GOD carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou

preparest their heart, & thine eare hearkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth bee no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say ye then to my soule, that she should flie as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiuer: that they may priuily shoot at them that are true of heart.

3 For the foundations will bee cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seat is in heauen.

5 His eyes consider the poore: and his eye liddes trieth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednesse doeth his soule abhorre.

7 Vpon the vngodly he shall raine snares, fire and brimstone, storme, and tempest: this shall be their portion to drinke.

8 For the righteous Lord loueth righteousnesse: his countenance will behold the thing that is iust.

Evening prayer.

Salvum me fac. Psal. 12.

HElp me, Lord, for there is not one godly man left: for the faithfull are minished from among the children of men.

2 They talke of vanity euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shall roote out all deceitfull lips: and the tongue that speaketh proud things.

4 Which haue said, With our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Now

5 Now for the comfortlesse troubles sake of the needy: and because of the deepe sighing of the poore.

6 I will vp (saith the Lord:) and will helpe euery one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: euen as the siluer which from the earth is tryed, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine? Psal. 13.

HOw long wilt thou forget me, (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes that I sleepe not in death.

4 Lest mine enemies say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing vnto the Lord, because he hath dealt so louingly with me: yea, I will praise the Name of the Lord most Highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: there is no God.

2 They are corrupt and become abominable in their doings: there is not one y^ doth good, no not one.

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction and vnhappinesse is in their wayes, and the way of peace haue they not knowne: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lord; there were they brought in great feare, (euen where no feare was:) for God is in the generation of the righteous.

10 As for you ye haue made a mocke at the counsell of the poore; because he putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuity of his people, then shall Iacob reioyce, and Israel shall be glad.

Morning prayer.

Domine quis habitabit? Psal. 15.

LOrd who shall dwell in thy Tabernacle: or who shall rest vpon thy Holy hill?

2 Euen hee that leadeth an vncorrupt life: and doth the thing which is right, and speaketh the trueth from his heart.

3 Hee that hath vsed no deceit in his tongue, or done euill to his neighbour: and hath not slandered his neighbour.

4 Hee that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 Hee that sweareth vnto his neighbour, and disappoin-

appointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsury: nor taken reward against the innocent.

7 Who so doth these things: shall neuer fall.

Conserva me. Psal. 16.

PReserue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another God: shall haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reines also chasten me in the night season.

9 I haue set God alwayes before me: for he is on my right hand, therefore shall I not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why, thou shalt not leaue my soule in hell: neither shalt thou suffer thine Holy one to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine justitiam. Psal. 16.

HEare the right, O Lord, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lips.

2 Let my sentence come foorth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast prooued and visited mine heart in the night season, thou hast tried mee, and shalt finde no wickednesse in me: for I am vtterly purposed that my mouth shall not offend.

4 Because of mens workes that are done against the words of thy lips: I haue kept me from the wayes of the destroyer.

5 O holde thou vp my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: incline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 From the vngodly that trouble me: mine enemies compasse me round about to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lie watting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his pray: and as it were a Lions whelpe lurking in secret places.

13 Vp Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men (I say,) and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue

the

the reſt of their ſubſtance for their babes.

16 But as for mee, I will behold thy preſence in righteouſneſſe: and when I awake vp after thy likeneſſe, I ſhall be ſatisfied with it.

Diligam te. Pſal. 18.

I Will loue thee (O Lord) my ſtrength, the Lord is my ſtony rocke and my defence: my Sauiour, my God, and my might, in whom I will truſt, my buckler, the horne alſo of my ſaluation, and my refuge. Evening prayer.

2 I will call vpon the Lord which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrowes of death compaſſed mee: and the ouerflowing of vngodlineſſe made me afraid.

4 The paines of hell came about me: the ſnares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So ſhall he heare my voyce out of his holy Temple: and my complaint ſhall come before him, it ſhall enter euen into his eares.

7 The earth trembled and quaked: the very foundations alſo of the hilles ſhooke and were remooued, becauſe he was wroth.

8 There went a ſmoke out of his preſence: and a conſuming fire out of his mouth, ſo that coales were kindled at it.

9 He bowed the heauens alſo and came down: and it was darke vnder his feete.

10 He rode vpon the Cherubims and did flie: hee came flying vpon the wings of the winde.

11 Hee made darkeneſſe his ſecret place: his pauilion round about him, with darke water and thicke cloudes to couer him.

12 At the brightneſſe of his preſence his cloudes remooued:

remooued: hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the highest gaue his thunder: hailestones & coales of fire.

14 Yee sent out his arrowes, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of water were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 Hee shall deliuer me from my strongest enemie, and from them which hate me: for they are too mighty for me.

18 They preuented mee in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of liberty: he brought me forth, euen because he had a fauour vnto me.

20 The Lord shall reward mee after my righteous dealing: according to the cleannesse of my hands shall he recompence me.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his Lawes: and will not cast out his Commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing: and according vnto the cleannesse of my hands in his eye sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the cleane thou shalt be cleane: and with the froward thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in aduersity: & shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.

29 For in thee I shal discomfit an hoste of men: and with the helpe of my God, I shall leape ouer the wall.

30 The way of God is an vndefiled way: the word of the Lord is also tryed in the fire, he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God:

32 It is God that girdeth me with strength of warre: and maketh my way perfect.

33 He maketh my feet like Harts feet: and setteth me vp on high.

34 He teacheth my hands to fight: and mine armes shall breake euen a bow of steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shall holde me vp, and thy louing correction shall make me great.

36 Thou shalt make roome enough vnder mee for to goe: that my footsteps shall not slide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.

38 I will smite them, that they shall not bee able to stand: but fall vnder my feete.

39 Thou hast girded me with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backs vpon mee: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to helpe them: yea, euen vnto the Lord shall they cry, but hee shall not heare them.

42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streets.

43 Thou shalt deliuer me from the striuings of the people: & thou shalt make me the head of the heathen.

44 A people whom I haue not known shall serue me.

45 Assoone as they heare of me they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: & be afraid out of their prisons.

47 The Lord liueth, and blessed be my strong helper: and praised be the God of my saluation.

48 Euen the God which seeth that I bee auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my cruell enemies, and setteth mee vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee, O Lord among the Gentiles: and sing prayses vnto thy Name.

51 Great prosperity giueth hee vnto his king: and sheweth louing kindnesse vnto Dauid his anointed, and vnto his seede for euermore.

Cœli enarrant. Psal. 19.

Morning prayer.

THe Heauens declare the glory of God: & the firmament sheweth his handy worke.

2 One day telleth another: & one night certifieth another.

3 There is neither speach nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: & their words into the ends of the world.

5 In them hath hee set a tabernacle for the Sun: which commeth forth as a Bridegroome out of his chamber, and reioyceth as a Giant to run his course.

6 It

6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the testimonie of the Lord is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft hee offendeth? O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sins, lest they get the dominion ouer me: so shall I be vndefiled and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my Redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee helpe from the Sanctuary: & strengthen thee out of Sion.

3 Remember all thy offerings: & accept thy burnt Sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 Wee will reioyce in thy saluation, and triumph

in the name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen: euen with the wholsome strength of his right hand.

7 Some put their trust in Charets, and some in Horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denyed him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicity: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shall not miscarry.

8 All thine enemies shall feele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou roote out of the earth: and

and their seede from among the children of men.

11 For they intended mischiefe against thee: & imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

Evening Prayer.

MY God, my God, looke vpon me, why hast thou forsaken me: & art so farre from my health, & from the words of my cõplaint?

2 O my God, I cry in the day time, but thou hearest not: & in the night seasõ also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me: I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see mee, laugh mee to scorne: they shoote out their lips, and shake their heads, saying.

8 Hee trusted in God, that hee would deliuer him: let him deliuer him if he will haue him.

9 But thou art hee that tookest mee out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue bin left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

11 O goe not from me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee: fat bulles of Basan close me in on euery side.

13 They gape vpon mee with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the midst of my body is euen like melting waxe.

15 My strength is dryed vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For many dogges are come about me: and the counsell of the wicked layeth siege against me.

17 They pearced my hands and my feet: I may tell all my bones, they stand staring and looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be thou not farre from me, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue me from the Lions mouth: thou hast heard me also from among the hornes of the Vnicornes.

22 I will declare thy Name vnto my brethren: in the midst of the Congregation will I praise thee.

23 O praise the Lord yee that feare him: magnifie him all yee of the seede of Jacob, and feare him all yee seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poore, hee hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord shall praise him, your heart shall liue foreuer.

27 All the ends of the world shall remember themselues

selues and be turned vnto the Lord: and all the kinreds of the nations shall worship before him.

28 For the kingdome is the Lords: and hee is the gouernour among the people.

29 All such as bee fat vpon earth: haue eaten and worshipped.

30 All they that goe down into the dust shall kneele before him: & no man hath quickened his own soule.

31 My seed shall serue him: they shall bee counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my Shepheard: therefore can I lacke nothing.

2 Hee shall feede me in a greene pasture: and leade me forth beside the waters of comfort.

3 He shall conuert my soule: and bring me forth in the paths of righteousnesse for his Names sake.

4 Yea, though I walke through the valley of the shadow of death, I will feare none euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee against them that trouble mee: thou hast anoynted my head with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercy shall follow me all the dayes of my life: and I will dwell in the house of the Lord for euer.

Domini est terra. Psal. 24.

THe earth is the Lords, & all that therein is: the compasse of the world, & they that dwell therein. Morning prayer.

2 For he hath founded it vpon the seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen he that hath clean hands, and a pure heart: and that hath not lift vp his mind vnto vanity, nor sworne to deceiue his neighbour.

5 Hee shall receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Jacob.

7 Lift vp your heads, O ye gates, & be ye lift vp ye euerlasting doores: and the King of glory shal come in.

8 Who is the King of glory: it is the Lord strong and mighty, euen the Lord mighty in battell.

9 Lift vp your heads, O ye gates, & be ye lift vp ye euerlasting doores: and the King of glory shal come in.

10 Who is the King of glory: euen the Lord of hostes, he is the King of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, wil I lift vp my soule, my God, I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach mee thy paths.

4 Leade me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath beene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: & thy louing kindnes which hath bin euer of old.

6 O remember not the sinnes and offences of my youth: but according to thy mercy thinke thou vpon me, O Lord, for thy goodnesse.

7 Gracious and righteous is the Lord: therefore

will

will he teach sinners in the way.

8 Them that be meeke shall he guide in iudgement: and such as be gentle, them shall he learne his way.

9 All the pathes of the Lord are mercy and trueth: vnto such as keepe his couenant, and his testimonies.

10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is he that feareth the Lord: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seed shall inherite the land.

13 The secret of the Lord is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feet out of the net.

15 Turne thee vnto me, and haue mercy vpon mee: for I am desolate and in misery.

16 The sorrowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersity and misery: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer mee: let mee not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath beene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my Iudge, O Lord: for I haue walked innocently: my trust hath beene also in the LORD, therefore shall I not fall.

2 Examine me, O Lord, and proue mee: trie out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes:

eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocency, O Lord: and so will I goe to thine Altar.

7 That I may shew the voyce of thanksgiuing: and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the blood thirsty.

10 In whose hands is wickednesse: and their right hands are full of gifts.

11 But as for me, I will walke innocently: O Lord, deliuer me, and be mercifull vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

Dominus illuminatio. Psal. 27.

E vening prayer.

THe Lord is my light and my saluation: whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?

2 When ỹ wicked, euẽ my enemies & my foes came vpon me to eate vp my flesh: they stumbled & fell.

3 Though an hoste of men were laid against me, yet shall not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life: to behold the faire beauty of the Lord, and to visite his Temple.

5 For in the time of trouble he shall hide mee in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And

6 And now shall he lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake prayses vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.

10 O hide not thou thy face from me: nor cast thy seruant away in displeasure.

11 Thou hast beene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake mee: the Lord taketh me vp.

13 Teach me thy way, O Lord: and leade mee in the right way, because of mine enemies.

14 Deliuer mee not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verily to see the goodnes of the Lord in the land of the liuing.

16 O tary thou the Lords leisure: be strong, & he shal comfort thine heart, & put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I cry, O Lord my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I become like them ỹ goe down into ỹ pit.

2 Heare the voyce of my humble petitions when I cry vnto thee: when I hold vp my hands towards the Mercy-seat of thy holy Temple.

3 O pluck me not away, neither destroy me with the vngodly & wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward

4 Reward them according to their deedes: and according to the wickednes of their owne inuentions.

5 Recompence them after the worke of their hands: pay them that they haue deserued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.

7 Praysed be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength & my shield, my heart hath trusted in him, & I am helped: therefore my heart danceth for ioy, and in my song will I prayse him.

9 The Lord is my strength: and he is the wholesome defence of his anoynted.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feed them, and let them vp for euer.

Afferte Domino. Psal, 29.

BRing vnto the Lord, O yee mighty, bring young Rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commaundeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voyce of the Lord is mighty in operation: the voice of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a Calfe: Libanus also and Syrion like a young Vnicorne.

7 The voyce of the Lord diuideth the flames of fire, the voice of the Lord shaketh the wildernes, yea, the Lord shaketh the wildernesse of Cades.

8 The voyce of the Lord maketh the Hindes to

bring

bring forth young, and discouereth the thicke bushes: in his Temple doeth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord remayneth a king for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

I Will magnifie thee, O Lord, for thou hast set mee vp: and not made my foes to triumph ouer me. Morning prayer.

2 O Lord my God, I cryed vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them ỹ go down to the pit.

4 Sing prayses vnto the Lord, O yee Saints of his, and giue thankes to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperity I sayd, I shall neuer bee remooued: thou Lord of thy goodnesse hast made my hill so strong.

7 Thou didst turne thy face from me: and I was troubled.

8 Then cryed I vnto thee, O Lord: and gate mee vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe to the pit?

10 Shall the dust giue thankes vnto thee: or shall it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon mee: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloath, & girded me with gladnesse.

13 There-

13 Therefore shal euery good man sing of thy praise without ceasing: O my God, I will giue thankes vnto thee for euer.

In te Domine speravi. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnes.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And bee thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and leade me for thy Names sake.

5 Draw mee out of the net that they haue laid priuily for me: for thou art my strength.

6 Into thy hand I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

7 I haue hated them that hold of superstitious vanities: and my trust hath beene in the Lord.

8 I will be glad and reioyce in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersities.

9 Thou hast not shut mee vp into the hand of the enemy: but hast set my feete in a large roome.

10 Haue mercy vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxen old with heauinesse: and my yeeres with mourning.

12 My strength faileth mee, because of mine iniquity: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbors: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselues from me.

14 I am cleane forgotten, as a dead man out of minde:

minde: I am become like a broken vessell.

15 For I haue heard the blasphemie of the multitude: and feares on euery side, while they conspire together against mee, and take their counsell to take away my life.

16 But my hope hath beene in thee, O Lord: I haue sayd, Thou art my God.

17 My time is in thy hand, deliuer me frō the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly bee put to confusion, and be put to silence in the graue.

20 Let the lying lips be put to silence: which cruelly, disdainefully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast layd vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men.

22 Thou shalt hide them priuily by thine own presence from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thankes be to the Lord: for he hath shewed me marueilous great kindnesse in a strong Citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuertheless, thou hearedst the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord all ye his Saints: for the Lord preserueth them that are faithfull, and plentifully rewardeth the proud doer.

27 Be strong, & he shal stablish your heart: all ye that put your trust in the Lord.

Beati

Beati quorum. Psal. 32.

Evening prayer.

BLessed is he whose vnrighteousnes is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my dayly complaining.

4 For thy hand is heauie vpon me day and night: and my moysture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will informe thee, & teach thee in the way wherin thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O yee righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate justi. Psal. 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iust to be thankefull.

2 Praise the Lord with Harpe: sing Psalmes vn-

to

to him with the Lute and instrument of ten strings.

3 Sing vnto the Lord a new song: sing prayses lustily vnto him with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 He loueth righteousnesse & iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were ỹ heauens made: and all the hostes of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the deuices of the people to be of none effect, and casteth out the counsell of princes.

11 The counsel of ỹ Lord shal endure for euer: & the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Iehoua: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, & beheld all the children of men: frō the habitation of his dwelling he considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no King that can be saued by the multitude of an hoste: neither is any mighty man deliuered by much strength.

16 An horse is coūted but a vain thing to saue a man: neither shall he deliuer any man by his great strength.

17 Behold, the eye of ỹ Lord is vpon thē that feare him:

him: and vpon them that put their trust in his mercy.
18 To deliuer their soules from death: and to feed them in the time of dearth.
19 Our soule hath patiently taried for the Lord: for he is our helpe, and our shield.
20 For our heart shall reioyce in him: because wee haue hoped in his holy Name.
21 Let thy mercifull kindnesse (O Lord) bee vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway giue thanks vnto the Lord: his prayse shall euer be in my mouth.
2 My soule shall make her boast of the Lord: the humble shall heare thereof, and be glad.
3 O prayse the Lord with me: and let vs magnifie his Name together.
4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.
5 They had an eye vnto him, and were lightened: and their faces were not ashamed.
6 Loe, the poore cryeth, and the Lord heareth him: yea, and saueth him out of all his troubles.
7 The Angel of the Lord tarryeth round about them that feare him: and deliuereth them.
8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.
9 O feare the Lord yee that bee his Saints: for they that feare him, lacke nothing.
10 The Lyons doe lacke and suffer hunger: but they which seeke the Lord, shall want no manner of thing that is good.
11 Come ye children and hearken vnto mee: I will teach you the feare of the Lord.
12 What man is he that lusteth to liue, and would faine see good dayes: keepe thy tongue from euill, and

thy

thy lips that they speake no guile.

13 Eschewe euill, & doe good: seeke peace & ensue it.

14 The eyes of the Lord are ouer the righteous: & his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: & will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous shall be desolate.

21 The Lord deliuereth the soules of his seruants: & all they ỹ put their trust in him, shall not be destitute.

Iudica me Domine. Psal. 35.

Morning prayer.

PLeade thou my cause, O Lord, with them that striue with me: and fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler: and stand vp to helpe mee.

3 Bring forth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded, and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischiefe for me.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily layde their net to destroy mee without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that hee hath layd priuily, catch himselfe: that he may fall into his owne mischiefe.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in misery from him that spoyleth him?

11 False witnesse did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had beene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersity they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities, which they bring on me, and my darling from the Lions.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer mee vngodly: neither let them winke with their

eyes

eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and sayd: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: hold not thy tongue then, goe not farre from me, O Lord.

23 Awake and stand vp to iudge my quarrell: auenge thou my cause, my God and my Lord.

24 Iudge mee, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, Wee haue deuoured him.

26 Let them bee put to confusion & shame together that reioyce at my trouble: let them bee clothed with rebuke & dishonour, that boast themselues against me.

27 Let them be glad & reioyce that fauor my righteous dealing: yea, let thē say alway, Blessed be ỹ Lord, which hath pleasure in the prosperity of his seruant.

28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit injustus. Psal. 36.

My heart sheweth me the wickednes of the vngodly: that there is no feare of God before his eyes.

2 For hee flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: hee hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doeth hee abhorre any thing that is euill.

5 Thy mercie (O Lord) reacheth vnto the hea-

uens: and thy faithfulneſſe vnto the cloudes.

6 Thy righteouſnes ſtandeth like the ſtrong mountaines: thy iudgements are like the great deepe.

7 Thou Lord ſhalt ſaue both man and beaſt, how excellent is thy mercy, O God: and the children of men ſhall put their truſt vnder the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plenteouſneſſe of thy houſe: and thou ſhalt giue them drinke of thy pleaſures as out of the riuer.

9 For with thee is the well of life: and in thy light ſhall we ſee light.

10 O continue forth thy louing kindnes vnto them that know thee: and thy righteouſneſſe vnto them that are true of heart.

11 O let not the foot of pride come againſt me: and let not the hand of the vngodly caſt me downe.

12 There are they fallen (all) that worke wickednesſe: they are caſt downe, & ſhall not be able to ſtand.

Evening prayer.

Noli æmulari. Pſal. 37.

FRet not thy ſelfe becauſe of the vngodly: neither be thou enuious againſt the euill doers.

2 For they ſhal ſoone be cut down like the graſſe: and be withered euen as the greene herbe.

3 Put thou thy truſt in the Lord, & be doing good: dwell in the land, and verily thou ſhalt be fed.

4 Delight thou in the Lord: and he ſhall giue thee thy hearts deſire.

5 Commit thy way vnto the Lord, & put thy truſt in him: and he ſhall bring it to paſſe.

6 He ſhall make thy righteouſneſſe as cleare as the light: and thy iuſt dealing as the noone day.

7 Hold thee ſtill in the Lord, & abide patiently vpon him: but grieue not thy ſelfe at him whoſe way doeth proſper, againſt the man that doth after euill counſels.

8 Leaue off from wrath, and let goe diſpleaſure:

fret.

fret not thy ſelfe, elſe ſhalt thou be mooued to doe euill.

9 Wicked doers ſhall be rooted out: and they that patiently abide the Lord, thoſe ſhall inherite the land.

10 Yet a little while, and the vngodly ſhalbe cleane gone: thou ſhalt looke after his place, & he ſhalbe away.

11 But the meeke ſpirited ſhall poſſeſſe the earth, & ſhall be refreſhed in the multitude of peace.

12 The vngodly ſeeketh counſell againſt the iuſt: and gnaſheth vpon him with his teeth.

13 The Lord ſhall laugh him to ſcorne: for he hath ſeene that his day is comming.

14 The vngodly haue drawne out the ſword, and haue bent their bow: to caſt downe the poore & needy, and to ſlay ſuch as be of a right conuerſation.

15 Their ſword ſhall goe thorow their own heart: and their bow ſhalbe broken.

16 A ſmall thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly ſhalbe broken: & the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance ſhall endure for euer.

19 They ſhall not bee confounded in the perillous time: & in the dayes of dearth they ſhall haue enough.

20 As for the vngodly, they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of Lambes: yea, euen as the ſmoke ſhall they conſume away.

21 The vngodly borroweth & payeth not againe: but the righteous is mercifull and liberall.

22 Such as be bleſſed of God ſhall poſſeſſe the land: and they that be curſed of him, ſhalbe rooted out.

23 The Lord ordereth a good mans going: & maketh his way acceptable to himſelfe.

24 Though he fall, he ſhall not be caſt away: for the Lord vpholdeth him with his hand.

25 I haue beene young, and now am old: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: he forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shall be rooted out.

30 The righteous shal inherite the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisedome: and his tongue will be talking of iudgement.

32 The Law of God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seen the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heede vnto the thing that is right: for that shall bring a man peace at ỹ last.

39 As for the transgressours, they shall perish together: and the end of the vngodly is, they shall bee rooted out at the last.

40 But the saluation of the righteous cõmeth of the Lord:

Lord: which is also their strength in ỹ time of trouble.

41 And the Lord shal stand by them, and saue them: hee shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

PVt me not to rebuke, O Lord, in thine anger: neither chasten me in thy heauy displeasure. Morning prayer.

2 For thine arrowes sticke fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a sore burden too heauy for me to beare.

5 My wounds stinke and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and misery: that I goe mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed mee: and the sight of mine eyes is gone from me.

11 My louers & my neighbours did stand looking vpon my trouble: and my kinsemen stood a farre off.

12 They also that sought after my life laid snares for me: and they that went about to do me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for mee, I was like a deafe man and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and

in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foote slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and be sory for my sinne.

19 But mine enemies liue, and are mighty: & they that hate me wrongfully are many in number.

20 They also that reward euill for good, are against me because I follow the thing that good is.

21 Forsake me not, O Lord my God: bee not thou farre from me.

22 Haste thee to helpe mee: O Lord God, my saluation.

Dixi, custodiam. Psal. 39.

I Said I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good wordes, but it was paine and griefe to me.

4 My heart was hote within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, & the number of my dayes: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: & mine age is euen as nothing in respect of thee, & verily euery man liuing is altogether vanity.

7 For man walketh in a vaine shadow, and disquieteth

quieteth himselfe in vaine: he heapeth vp riches, & cannot tell who shall gather them.

8 And now, Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doost chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therfore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a soiourner: as all my fathers were.

15 Oh spare me a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans, expectavi. Psal. 40.

I waited patiently for the Lord: and he enclined vnto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feet vpon the rocke, and ordered my goings.

3 And hath put a new song in my mouth: euen a Thankesgiuing vnto our God.

4 Many shall see it and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my GOD, great are thy wonderous workes which thou hast done: like as bee also thy thoughts

thoughts which are to vs ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, & speake of them: they should be more then I am able to expresse.

8 Sacrifice and meat offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of mee, that I should fulfill thy wil, O my God: I am content to doe it, yea, thy law is within my heart.

11 I haue declared thy righteousnesse in the great Congregation: loe, I will not refraine my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousnes within my heart: my talking hath beene of thy truth & of thy saluation.

13 I haue not kept backe thy louing mercy & truth from the great Congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are moe in number then the haires of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make hast (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backward and put to rebuke that wish me euill.

18 Let them bee desolate and rewarded with shame that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praysed.

20 As for me I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarrying, O my God.

Beatus qui intelligit. Psal. 41.

BLessed is he that considereth the poore & needy: the Lord shall deliuer him in the time of trouble. Euening prayer.

2 The Lord preserue him & keepe him aliue, that he may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lyeth sicke vpon his bed: make thou all his bed in his sickneſſe.

4 I said, Lord be mercifull vnto mee: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill for me: when shall he die, and his name perish?

6 And if he come to see mee, hee speaketh vanity: and his heart conceiueth falshood within himselfe, and when he commeth forth, he telleth it.

7 All mine enemies whisper together against mee: euen against me doe they imagine this euill.

8 Let the sentence of guiltines proceed against him: and now that he lieth, let him rise vp no more.

9 Yea, euen mine owne familar friend whom I trusted: which did also eate of my bread, hath laide great wait for me.

10 But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel world without end, Amen.

Quem-

Quemadmodum. Psal. 42.

LIke as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is a thirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue beene my meate day and night: while they daily say vnto me, Where is now thy God?

4 Now when I thinke therevpon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of praise and thanksgiuing: among such as keepe holy-day.

6 Why art thou so full of heauinesse, O my soule: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore will I remember thee, concerning the land of Jordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noyse of the water pipes: all thy waues & stormes are gone ouer me.

10 The Lord hath granted his louing kindnesse on the day time: and in the night season did I sing of him and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, Why hast thou forgotten mee: Why goe I thus heauily while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast mee in the teeth.

13 Namely, while they say daily vnto mee: where is now thy God?

14 Why art thou so vexed, O my soule: and why art

art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him, which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

GIue sentence with me, O God, and defend my cause against the vngodly people: O deliuer mee from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put mee from thee: and why goe I so heauily, while the enemy oppresseth me?

3 O send out thy light and thy trueth, that they may leade me: and bring me vnto thy Holy hill, and to thy dwelling.

4 And that I may goe vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God my God.

5 Why art thou so heauy, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

WE haue heard with our eares, O God, our fathers haue told vs: what thou hast done in their time of old. Morning prayer.

2 How thou hast driuen out of the heathen with thy hand, & planted them in: how thou hast destroyed the nations, & cast thē out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my king, O God: send help vnto Jacob.

6 Through

6 Through thee will we ouerthrow our enemies: and in thy Name will wee tread them vnder that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art farre off, & puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backs vpon our enemies: so that they which hate vs spoyle our goods.

12 Thou letest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbors: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to be a by-word among the heathen: and that the people shake their heads at vs.

16 My confusion is dayly before me: and the shame of my face hath couered me.

17 For the voyce of the slanderer and blasphemer: for the enemy and auenger.

18 And though all this become vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy Couenant.

19 Our hearts not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into the place of dragons: and couered vs with the shadow of death.

21 If we haue forgotten the name of our God, and holden vp our hands to any strange god: shall not

God

God search it out? For he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Up Lord, why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble?

25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructavit cor meum. Psal. 45.

My heart is inditing of a good matter: I speake of the things, which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then ỹ childrẽ of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renowne.

5 Good lucke haue thou with thine honour: ride on, because of the word of truth, of meekenes, & righteousnesse, & thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shall be subdued vnto thee: euen in the middest among the kings enemies.

7 Thy seat O God, endureth for euer: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousnes, and hated iniquitie: wherefore God, euen thy God, hath anointed thee with the oyle of gladnes aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Ivory palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable

women: vpon thy right hand did stand the Queene in a vesture of gold, wrought about with diuers colors.

11 Hearken, O daughter, & consider, encline thine eare: forget also thine own people, & thy fathers house.

12. So shall the King haue pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 Shee shall be brought vnto the King in raiment of needle worke: the virgins that be her fellowes shall beare her company, and shall be brought vnto thee.

16 With ioy and gladnesse shall they bee brought: and shall enter into the Kings palace.

17 In stead of thy fathers, thou shalt haue children: whom thou mayst make Princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people giue thanks vnto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will wee not feare though the earth be mooued: and though the hilles be carried into the midst of the Sea.

3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the City of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall shee not be remooued: God shall helpe her, and that right early.

6 The Heathen make much adoe, and the kingdomes

domes are mooued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hosts is with vs: the God of Jacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction hee hath brought vpon the earth.

9 Hee maketh warres to cease in all the world: hee breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

O Clap your hands together, all ye people: O sing vnto God with ỹ voice of melody. Evening prayer.

2 For the Lord is high, & to be feared: he is the great King vpon all the earth.

3 He shall subdue the people vnder vs: and the nations vnder our feete.

4 Hee shall chuse out an heritage for vs: euen the worship of Jacob whom he loued.

5 God is gone vp with a merry noyse: and the Lord with the sound of the trumpe.

6 O sing prayses, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the king of all the earth: sing ye praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seate.

9 The princes of the people are ioyned vnto the people of ỹ God of Abraham: for God which is very high exalted, doth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the city of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lyeth the City of the great King, God is well knowen in her palaces, as a sure refuge.

3 For loe, the kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as wee haue heard, so haue we seene in the city of the Lord of hosts, in the city of our God: God vpholdeth the same for euer.

8 Wee waite for thy louing kindnesse, O God: in the middest of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worlds end: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towres thereof.

12 Marke well her bulwarkes set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: hee shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

OHeare ye this all yee people: ponder it with your eares all ye that dwell in the world.

2 High and low, rich and poore: one with another.

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable: and shew my darke speech vpon the harpe.

5 Wherefore should I feare in the dayes of wickednesse: and when the wickednesse of my heeles compasseth me round about.

6 There be some that put their trust in their goods: and boast themselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For hee seeth that wisemen also die, and perish together: as well as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Neuertheless, man will not abide in honour, seeing hee may bee compared vnto the beastes that perish, that is the way of them.

13 This is their foolishnesse: and their posteritie praise their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination ouer them in the morning: their beauty shall consume in the Sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell: for he shall receiue me.

16 Bee not thou afraid though one bee made rich: or if the glory of his house be increased.

17 For he shall carry nothing away with him when

he dieth: neither shall his pompe follow him.

18 For while he liued, hee counted himselfe an happie man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 Hee shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lord, euen the most mighty God hath spoken: and called the world from the rising vp of the Sunne vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keepe silence: there shall goe before him a consuming fire, & a mighty tempest shall be stirred vp round about him.

4 He shall call the heauen from aboue: & the earth, that he may iudge his people.

5 Gather my Saints together vnto me: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor hee goates out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the fowles vpon the mountaines: and the wilde beasts of the field are in my sight.

12 If I bee hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate Buls flesh, and drinke the blood of Goates?

14 Offer vnto God thankesgiuing: & pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: Why doest thou preach my lawes, & takest my couenant in thy mouth?

17 Whereas thou hatest to bee reformed: and hast cast my words behinde thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast beene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednes: and with thy tongue thou hast set forth deceit.

20 Thou satest & spakest against thy brother: yea, and hast slandered thine owne mothers Sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reprooue thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I plucke you away, and there be none to deliuer you.

23 Who so offereth me thanks and praise, he honoureth mee: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences.

2 Wash mee throughly from my wickednesse: and cleanse me from my sinne.

3 For I acknowledge my faults: and my sinne is euer before me.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But loe, thou requirest truth in the inward parts: and shalt make me to vnderstand wisedome secretly.

7 Thou shalt purge me with Hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make me a cleane heart, O God: and renew a right spirit within me.

11 Cast mee not away from thy presence: and take not thy holy Spirit from me.

12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

13 Then shal I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

14 Deliuer me from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips, O Lord: & my mouth shall shew thy prayse.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offerings and oblations:

then

then shall they offer young bullocks vpon thine Altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 Wherras the goodnes of God endureth yet daily.

3 Thy tongue imagineth wickednesse: and with lyes thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnesse more then goodnesse: and to talke of lies more then righteousnes.

5 Thou hast loued to speake all wordes that may doe hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: he shall take thee and pluck thee out of thy dwelling, and roote thee out of the land of the liuing.

7 The righteous also shall see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God for euer and euer.

10 I will alwayes giue thankes vnto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

THe fooliſh body hath ſaid in his heart: There is no God. Evening prayer.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that

that doeth good, no not one.

5 Are not they without vnderstanding that worke wickednes: eating vp my people as if they would eat bread? they haue not called vpon God.

6 They were afraid where no feare was: for God hath broke ȳ bones of thē that besieged thee, thou hast put them to cōfusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captiuity.

8 Then should Iacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAue mee, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against mee: and tyrants, which haue not God before their eyes, seeke after my soule.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy trueth.

6 An offring of a free heart will I giue thee, and praise thy Name, O Lord, because it is so comfortable.

7 For hee hath deliuered me out of all my trouble: & mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee: and heare mee: how I mourne in my prayer, and am vexed.

3 The enemie cryeth so, and the vngodly commeth on so fast: for they are minded to doe mee some mise hiefe,

mischiefe, so maliciously are they set against me.
4 My heart is disquieted within me: and the feare of death is fallen vpon me.
5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouer-whelmed me.
6 And I sayd, O that I had wings like a Doue: for then would I flee away, and be at rest.
7 Loe, then would I get me away farre off: and remaine in the wildernesse.
8 I would make haste to escape: because of the stormie winde and tempest.
9 Destroy their tongues, O Lord, & diuide them: for I haue spied vnrighteousnes, and strife in the City.
10 Day and night they goe about within the wals thereof: mischiefe also and sorrow are in the mids of it.
11 Wickednesse is therein: deceit and guile goe not out of their streetes.
12 For it is not an open enemie that hath done me this dishonour: for then I could haue borne it.
13 Neither was it mine aduersary that did magnifie himselfe against mee: for then peraduenture I would haue hid my selfe from him.
14 But it was euen thou my companion: my guide, and mine owne familiar friend.
15 We tooke sweet counsell together: and walked in the house of God as friends.
16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednes is in their dwellings among them.
17 As for me, I will call vpon God: and the Lord shall saue me.
18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.
19 It is hee that hath deliuered my soule in peace from

from the battell that was against me: for there were many with me.

20 Yea, euen GOD that endureth for euer, shall heare me, and bring them downe: for they will not turne, nor feare God.

21 Hee laid his hands vpon such as be at peace with him: and he brake his couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swords.

23 O cast thy burden vpon the Lord, & he shall nourish thee: & shall not suffer the righteous to fal for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56.

Morning prayer.

BE mercifull vnto me, O God, for man goeth about to deuoure mee: he is dayly fighting, and troubling me.

2 Mine enemies are dayly in hand to swallow mee vp: for they bee many that fight against me, O thou most Highest.

3 Neuertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They dayly mistake my wordes: all that they imagine, is to doe me euill.

6 They hold all together, & keepe themselues close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednes: thou, O God, in thy displeasure shalt cast them downe.

8 Thou

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word wil I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee, O God, will I pay my vowes: vnto thee will I giue thankes.

13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BEe mercifull vnto mee, O God, bee mercifull vnto mee, for my soule trusteth in thee: and vnder the shadow of thy wings shall bee my refuge, vntill this tyranny be ouer-past.

2 I will call vnto the most high God: euen vnto the God that shal performe the cause that I haue in hand.

3 Hee shall send from heauen: and saue mee from the reproofe of him that would eate me vp.

4 God shall send foorth his mercy and trueth: my soule is among Lyons.

5 And I lie euen among the children of men that are set on fire: whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue layd a net for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the mids of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue prayse.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thankes vnto thee, O Lord, among the people: & I will sing vnto thee among the nations.

11 For the greatnes of thy mercy reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere utique. Psal. 58.

ARe your mindes set vpon righteousnes, O ye congregation: and do ye iudge the thing that is right, O ye sonnes of men?

2 Yea, yee imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: assoone as they bee borne they goe astray, and speake lyes.

4 They are as venemous as the poyson of a Serpent: euen like ỹ deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the Charmer, charme he neuer so wisely.

6 Breake their teeth, O God, in their mouthes, smite the iaw-bones of the Lyons, O Lord: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7 Let them consume away like a snaile, and be like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots bee made hot with thornes: so let indignation vexe him, euen as a thing that is raw.

9 The righteous shall reioyce when hee seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verily, there is a reward

ward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe mede inimicis. Psal. 59.

DEliuer me from mine enemies, O God: defend me from them that rise vp against me. Evening prayer.

2 O deliuer me from ỹ wicked doers: and saue me from the blood thirsty men.

3 For loe, they lie waiting for my soule: the mightie men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselues without my fault: arise thou therefore to helpe me, and behold.

5 Stand vp, O Lord God of hostes, thou God of Israel, to visite all the heathen: and bee not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grin like a dogge, and run about thorow the citie.

7 Behold, they speake with their mouth, and swords are in their lips: for who doeth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the Heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, & put them downe, O Lord, our defence.

12 For the sinne of their mouth, and for the words of their lippes, they shall be taken in their pride: and why? their preaching is of cursing and lyes.

13 Consume them in thy wrath: consume them, that they may perish: and know that it is God which ruleth in Iacob, and vnto the ends of the world.

14 And

14 And in the euening they will returne: grinne like a dogge, and will goe about the city.

15 They will runne heere and there for meate: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast beene my defence and refuge in the day of my trouble.

17 Vnto thee, O my strength, will I sing: for thou O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, & scattered vs abroad: thou hast also beene displeased, O turne thee vnto vs againe.

2 Thou hast moued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spokē in his holinesse, I wil reioice and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, & Manasses is mine: Ephraim also is the strength of my head, Iuda is my law-giuer.

8 Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

8 Who will leade me into the stronge city: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God will we doe great acts: for it is he that shall tread downe our enemies.

Exaudi

Exaudi Deus, Pſal. 61.

HEare my crying, O GOD: giue eare vnto my prayer.

2 From the ends of the earth will I call vpon thee: when my heart is in heauinesse.

3 O set me vp vpon the rock that is higher then I: for thou hast been my hope, and a strong tower for me against the enemie.

4 I will dwell in thy tabernacle: for euer: and my trust shall be vnder the couer of thy wings.

5 For thou, O Lord, hast heard my desires: & hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt graunt the King a long life: that his yeares may endure throughout all generations.

7 He shall dwell before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him.

8 So will I alwayes sing prayse vnto thy Name: that I may daylie perfourme my vowes.

Nonne Deo. Pſal. 62.

MY soule truely waiteth still vpon God: for of him commeth my saluation. Morning Prayer.

2 He truely is my strength and my saluation: he is my defence, so that I shall not greatly fall.

3 How long will yee imagine mischiefe against euery man: ye shall be slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is only how to put him out whom God will exalt: their delight is in lies, they geue good words with their mouth, but curse with their heart.

5 Neuerthelesse, my soule, wait thou still vpon God: for my hope is in him.

6 He truely is my strength and my saluation: hee is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my truſt.

8 O put your truſt in him alway, (yee people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vain: the children of men are deceitfull vpon the weights, they are altogether lighter then vanity it ſelfe.

10 O truſt not in wrong and robbery, giue not your ſelues vnto vanity: riches increaſe, ſet not your heart vpon them.

11 God ſpake once and twice: I haue alſo heard the ſame, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardeſt euery man according to his worke.

Deus, Deus meus. Pſal. 63.

O God, thou art my God: early will I ſeeke thee.

2 My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holineſſe: that I might behold thy power and glory.

4 For thy louing kindneſſe is better then the life it ſelfe: my lips ſhall praiſe thee.

5 As long as I liue will I magnifie thee on this manner: and lift vp my hands in thy Name.

6 My ſoule ſhall be ſatisfied, euen as it were with marrow and fatneſſe: when my mouth praiſeth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking.

8 Becauſe thou haſt been my helper: therefore vnder the ſhadow of thy wings will I reioyce.

9 My ſoule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the king shall reioyce in God, all they also that sweare by him shalbe commended: for the mouth of them that speake lyes, shall be stopped.

Exaudi Deus. Psal. 64.

HEare my voice, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide me from the gathering together of the frowarde: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sworde: and shoote out their arrowes, euen bitter wordes.

4 That they may priuily shoot at him that is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: & commune among themselues how they may lay snares, and say, that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secret among themselues, euery man in the deep of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shal make them fall: insomuch, that whoso seeth them, shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart, shal be glad.

Te decet hymnus. Psal. 65.

THou, O God, art praysed in Sion: and vnto thee shall the vow bee performed in Hierusalem. Evening prayer.

2 Thou that hearest the prayer: vnto thee shal all flesh come.

3 My misdeeds prevaile against me: O bee thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chusest, and receivest vnto thee: he shall dwell in thy Court, and shall be satisfied with the pleasures of thy house, even of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousnesse, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the Sea: and the noyse of his waves, and the madnesse of his people.

8 They also that dwell in the vttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning to prayse thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corne, for so thou provydest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of it, and blessest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy cloudes drop fatnesse.

13 They shall drop vpon the dwellings of the wildernesse: and the little hilles shall reioyce on every side.

14 The folds shall be full of sheepe: the valleys also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

O Be ioyfull in God all yee lands: sing prayses vnto the honour of his Name, make his prayse to bee glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found lyars vnto thee.

3 For all the world shall worship thee: sing of thee, and prayse thy Name.

4 O come hither, and behold the workes of God: how wonderfull hee is in his doing toward the children of men.

5 Hee turned the Sea into dry land: so that they went through the water on foot, there did we reioyce thereof.

6 Hee ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O prayse our God (yee people:) and make the voyce of his prayse to be heard.

8 Which holdeth our soule in life: and suffereth not our feet to slip.

9 For thou, O God, hast proued vs: thou also hast tryed vs, like as siluer is tryed.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went thorow fire and water, and thou broughtest vs out into a wealthy place.

12 I will goe into thy house with burnt offrings: & will pay thee my vowes which I promised with my lips, & spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rams: I will offer bullocks and goates.

14 O come hither and hearken all ye that feare God:

and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I encline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard me: & considered the voyce of my prayer.

18 Praysed bee GOD, which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowen vpon earth: thy sauing health among all Nations.

3 Let the people praise thee, O God: yea, let all the people prayse thee.

4 O let the Nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

5 Let the people prayse thee, O God: let all the people prayse thee.

6 Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Morning prayer.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoake vanisheth, so shalt thou driue them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merry and ioyfull.

4 O ſing vnto GOD, and ſing prayſes vnto his Name: magnifie him that rideth vpon the heauens, as it were vpon an horſe, prayſe him in his Name, yea, and reioyce before him.

5 He is a father of the fatherleſſe, and defendeth the cauſe of ỹ widowes: euen God in his holy habitation.

6 He is the GOD that maketh men to be of one minde in an houſe, and bringeth the priſoners out of captiuity: but letteth the runnagates continue in ſcarceneſſe.

7 O God, when thou wenteſt forth before the people: when thou wenteſt thorow the wildernelſe.

8 The earth ſhooke, and the heauens dropped at the preſence of God: euen as Sinai alſo was mooued at the preſence of God, which is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious rain vpon thine inheritance: and refreſhedſt it when it was weary.

10 Thy congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſſe prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

12 Kings with their armies did flee and were diſcomfited: and they of the houſhold diuided the ſpoile.

13 Though ye haue lyen among the pots, yet ſhall ye be as the wings of a doue: that is couered with ſiluer wings, and her feathers like gold.

14 When the Almighty ſcattered kings for their ſake: then were they as white as ſnow in Salmon.

15 As the hill of Baſan, ſo is Gods hill: euen an high hill as the hill of Baſan.

16 Why hop ye ſo ye high hils? this is Gods hill, in the which it pleaſeth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twentie thouſand, euen thouſands of Angels: and the Lord is among

them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuity captiue, & receiued gifts for men: yea, euen for thine enemies, that the Lord God might dwel among them.

19 Praised be the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom commeth saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the sea.

23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seene, O God, how thou goest: how thou my God and king goest in the Sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damosels playing w the timbrels.

26 Giue thankes, O Israel, vnto God the Lord in the congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iuda their counsell: the Princes of Zabulon, and the Princes of Nephtali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Ierusalem: so shall Kings bring presents vnto thee.

30 When the company of the speare-men, and multitude of the mighty are scattered abroad among the beasts of the people, (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delight in warre.

31 Then

31 Then shal ỹ princes come out of Egypt: the Morians land shal soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing prayses vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: lo, hee doth send out his voyce, yea, and that a mighty voyce.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.

35 O God, wonderfull art thou in thy holy places: euen the God of Israel, hee will giue strength and power vnto his people, blessed be God.

Salvum me fac. Psal. 69.

SAue me, O GOD: for the waters are come in euen vnto my soule. Evening Prayer.

2 I sticke fast in the deep mire where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throate is drie: my sight faileth me for waiting so long vpon my God.

4 They that hate me without a cause, are mo then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I payd them the things that I neuer took: God, thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seeke thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: and the rebukes of thẽ ỹ rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on sackcloth also: and they iested vpon me.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord I make my prayer vnto thee: in an acceptable time.

14 Heare mee, O God, in the multitude of thy mercy: euen in the trueth of thy saluation.

15 Take me out of the myre, that I sinke not: oh let me be deliuered from them that hate mee, and out of the deepe waters.

16 Let not the water-flood drowne mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pity on me, but there was no man, neither found I any to comfort me.

22 They gaue mee gall to eate: and when I was thirsty, they gaue me vineger to drinke.

23 Let their table bee made a snare to take themselues withall: and let the things that should haue bin for their wealth, be vnto them an occasion of falling.

24 Let their eyes bee blinded that they see not: and euer bow downe their backs.

25 Powre out thine indignation vpon them: and

let

let thy wrathfull displeasure take hold of them.

26 Let their habitation bee voyd: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them be wiped out of the book of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauinesse: thy helpe, O God, shall lift me vp.

31 I will praise the Name of God with a Song: and magnifie it with thanksgiuing.

32 This also shall please the Lord: better then a bullocke that hath hornes and hookes.

33 The humble shall consider this and bee glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the Sea and all that mooueth therein.

36 For God will saue Sion, and build the Cities of Iuda: that men may dwell there, and haue it in possession.

37 The posteritie also of his seruants shall inherite it: and they that loue his Name shall dwell therein.

Deus in adjutorium. Psal. 70.

HAste thee, O GOD, to deliuer mee: make haste to helpe me, O Lord.

2 Let them be ashamed and confounded that seeke after my soule: let them be turned backward and put to confusion that wish me euill.

3 Let them for their reward bee soone brought to shame: that cry ouer me, There, there.

4 But let all those that seeke thee, bee ioyfull, and glad in thee: and let all such as delight in thy saluation, say alway the Lord be praysed.

5 As for me; I am poore and in miserie: haste thee vnto me, O God.

6 Thou art my helper and my redeemer: O Lord, make no long tarrying.

In te, Domine speravi. Psal. 71.

Morning prayer.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, incline thine eare vnto me, and saue me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I beene holden vp euer since I was borne: thou art hee that tooke mee out of my mothers wombe, my praise shall be alwayes of thee.

6 I am become as it were a monster vnto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me, & they that lay wait for my soule, take their counsell together saying: God hath forsaken him, persecute him & take him, for there is none to deliuer him.

10 Goe not far from me, O God: my God, haste thee to helpe me.

11 Let them be confounded & perish that are against my soule: let them be couered with shame & dishonour, that seeke to doe me euill.

12 As for mee, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall dayly speake of thy righteousnesse and saluation: for I know no end thereof.

14 I will goe forth in the strength of the LORD GOD: and will make mention of thy righteousnes onely.

15 Thou, O God, hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnesse, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

18 O what great troubles & aduersities hast thou shewed me: and yet diddest thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought me to great honour: & comforted me on euery side.

20 Therefore will I praise thee & thy faithfulnes, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou Holy one of Israel.

21 My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousnesse all the day long: for they are confounded, and brought vnto shame, that seeke to doe me euill.

Deus judicium. Psal. 72.

GIue the King thy Iudgements, O God: and thy righteousnesse vnto the Kings sonne.

2 Then shall hee iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hilles righteousnesse vnto the people.

4 He shall keepe the simple folke by their right: defend the children of the poore, & punish the wrong doer.

5 They shall feare thee as long as the Sun and Moone endureth: from one generation to another.

6 Hee shall come downe like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall be also from the one Sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wildernesse, shall kneele before him: his enemies shall licke the dust.

10 The kings of Tharsis, and of the yles, shal giue presents: the kings of Arabia & Saba shal bring gifts.

11 All kings shall fall downe before him: all Nations shall doe him seruice.

12 For hee shall deliuer the poore when hee crieth: the needy also, and him that hath no helper.

13 He shall bee fauourable to the simple and needy: and shall preserue the soules of the poore.

14 Hee shall deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the gold of Arabia: prayer shall bee made euer vnto him, and daylie shall he be praysed.

16 There shall be an heape of corne in the earth, hie vpon the hils: his fruit shall shake like Libanus, and shalbe greene in the citie, like grasse vpon the earth.

17 His

17 His name shall endure for euer, his name shall remaine vnder the Sunne among the posteritie: which shalbe blessed through him, and all the heathen shall perish.

18 Blessed be the Lord God, euen the God of Israel: which onely doth wonderous things.

19 And blessed be the Name of his Maiestie for euer: and all the earth shalbe filled with his Maiestie, Amen, Amen.

Quam bonus Israel. Psal. 73.

Evening prayer.



Truely, God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheless, my feet were almost gone: my treadings had welnigh slipt.

3 And why? I was grieued at the wicked: I doe also see the vngodly in such prosperity.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouer-whelmed with cruelty.

7 Their eyes swell with fatnesse: and they do euen what they lust.

8 They corrupt other, and speake of wicked blasphemy: their talke is against the most Highest.

9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and thereout sucke they no small aduantage.

11 Tush, say they, how should God perceiue it: is there knowledge in the most Highest?

12 Loe, these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I cleansed my heart in vaine, and washed

mine

mine hands in innocency.

13 All the day long haue I been punished: and chastened euery morning.

14 Yea, and I had almost said euen as they: but loe then should I haue condemned the generation of thy children.

15 Then thought I to understand this: but it was to hard for me.

16 Untill I went into the Sanctuary of GOD: then vnderstood I the end of these men.

17 Namely, how thou doest set them in slippery places: and castest them downe and destroyest them.

18 O how suddenly doe they consume: perish and come to a fearefull end.

19 Yea, euen like as dreame when one awaketh: so shalt thou make their image to vanish out of the citie.

20 Thus my heart was gricued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy workes in the gates of the daughter of Sion.

Vsquid Deus &c. Psal. 74.

O God wherefore art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture.

2 O thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feet, that thou mayest vtterly destroy euery enemy: which hath done euill in thy sanctuary.

5 Thine aduersaries roare in the mids of thy Congregations: and set vp their banners for tokens.

6 Hee that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersarie doe this dishonour: how long shall the enemie blaspheme thy Name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemy?

13 For God is my king of olde: the helpe that is done vpon earth, he doeth it himselfe.

14 Thou diddest diuide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou ſmotest the heads of Leuiathan in pieces: and gauest him to be meat for the people in the wilderneſſe.

16 Thou broughtest out fountaines & waters out of the hard rockes: thou driedst vp mighty waters.

17 The day is thine, and the night is thine: thou haſt prepared the light and the Sunne.

18 Thou haſt ſet all the borders of the earth: thou haſt made Summer and Winter.

19 Remember this, O Lord, how the enemie hath rebuked: and how the fooliſh people hath blaſphemed thy Name.

20 O deliuer not the ſoule of thy Turtle doue vnto the multitude of the enemies: and forget not the Congregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darkeneſſe, and cruell habitations.

22 Oh let not the ſimple goe away aſhamed: but let the poore and needy giue praiſe vnto thy Name.

23 Ariſe, O God, maintaine thine owne cauſe: remember how the fooliſh man blaſphemeth thee dayly.

24 Forget not the voyce of thine enemies: the preſumption of them that hate thee, increaſeth euer more and more.

Confitebimur tibi. Pſal. 75.

Morning prayer.

VNto thee, O God, doe we giue thankes: yea, vnto thee doe we giue thankes.

2 Thy Name alſo is ſo nigh: and that doe thy wonderous workes declare.

3 When I receiue the Congregation: I ſhall iudge according vnto right.

4 The earth is weake, & all the inhabiters thereof: I beare vp the pillars of it.

5 I ſayd vnto the fooles, Deale not ſo madly: and to the vngodly, Set not vp your horne.

6 Set

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East, nor from the West: nor yet from the South.

8 And why? God is the Iudge: he putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, & the wine is red: it is full mixt, & he powreth out of ỹ same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of the God of Iacob: and praise him for euer.

12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notus in Iudæa. Psal. 76.

IN Iurie is God knowen: his Name is great in Israel.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bowe: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proude are robbed, they haue slept their sleepe: and all the men whose hands were mighty haue found nothing.

6 At thy rebuke, O God of Iacob: both the charet and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou diddest cause thy iudgement to bee heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shall turne to thy praise:

and the ferocitie of them shalt thou restraine.

11 Promise vnto the Lord your God, and keepe it, all yee that be round about him: bring presents vnto him that ought to be feared.

12 He shall refraine the spirit of Princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I Will cry vnto God with my voyce: euen vnto God will I cry with my voyce, & he shall hearken vnto me.

2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse I will thinke vpon God: when my heart is vexed I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of olde: and the yeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and will hee shut vp his louing kindnesse in displeasure?

10 And I said, it is mine owne infirmity: but I will remember the yeeres of the right hand of the most highest.

11 I will remember the workes of the Lord: and call to minde thy wonders of old time.

12 I will thinke also of all thy workes: and my talking shall be of thy doings.

13 Thy way, O God is holy: who is so great a God as our God?

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph.

16 The waters saw thee, O GOD, the waters saw thee, and were afraide: the depths also were troubled.

17 The cloudes powred out water, the aire thundred: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued, and shooke withall.

19 Thy way is in the Sea, and thy pathes in the great waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populc. Psal. 78.

HEare my Law, O my people: encline your eares vnto the wordes of my mouth. Evening Prayer.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we haue heard and knowen: and such as our fathers haue tolde vs.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderfull workes that hee hath done.

5 He made a couenant with Jacob, and gaue Israel a Law: which he commanded our forefathers to teach their children.

6 That their posterity might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in GOD: and

not to forget the works of God, but to keepe his Commandements.

9 And not to bee as their forefathers, a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed & carrying bowes, turned themselues backe in the day of battell.

11 They kept not the couenant of God: and would not walke in his Law.

12 But forgate what he had done: and the wonderfull worke that hee had shewed for them.

13 Marueilous things did hee in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the Sea, and let them goe thorow: he made the waters to stand on a heape.

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 He claue the hard rockes in the wildernesse: and gaue them drinke thereof, as it had been out of the great depth.

17 He brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most Highest in the wildernesse.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wildernesse?

21 He smote the stony rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, hee was wroth: so the

the fire was kindled in Jacob, and there came vp heauy displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So hee commanded the clouds aboue: and opened the doores of heauen.

25 He rained downe Manna also vpon them for to eate: and gaue them food from heauen.

26 So man did eate Angels food: for he sent them meate enough.

27 He caused the East wind to blow vnder heauen: and through his power he brought in the Southwest winde.

28 He rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 Hee let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But while the meate was yet in their mouthes, the heauy wrath of God came vpon them, and slew the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wonderous workes.

33 Therefore their dayes did he consume in vanity: and their yeeres in trouble.

34 When hee slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred that GOD was their strength: and that the high God was their redeemer.

36 Neuertheles, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither

ther continued they steadfast in his Couenant.

38 But hee was so mercifull that hee forgaue their misdeeds: and destroyed them not.

39 Yea, many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desart.

42 They turned backe and tempted God: and mooued the holy One in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemy.

44 How hee had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 Hee turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, and deuoured them vp: and frogs to destroy them.

47 He gaue their fruit vnto the Caterpiller: and their labour vnto the Grashopper.

48 He destroyed their Vines with hailestones: and their Mulbery trees with the frost.

49 Hee smote their Cattell also with hailestones: and their flockes with hote thunderbolts.

50 He cast vpon them the furiousnes of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 Hee made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them foorth

like

like sheepe: & carried them in ỹ wildernes like a flocke.

54 He brought them out safely that they should not feare: and ouerwhelmed their enemies with the sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to bee diuided among them for an heritage: and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieued him with their hill altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: and tooke sore displeasure at Israel.

61 So that he forsooke the Tabernacle in Silo: euen the tent that he had pitched among them.

62 Hee deliuered their power into captiuity: and their beauty into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maydens were not giuen in marriage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a gyant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the Tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: euen the hill Sion, which he loued.

70 And

70 And there he builded his Temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose Dauid also his seruant: and tooke him away from the sheepefolds.

72 As he was following the Ewes great with yong ones, he tooke him: that he might feede Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy temple haue they defiled, & made Jerusalē an heape of stones.

2 The dead bodies of thy seruants haue they giuen to be meate vnto the foules of the ayre: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Jerusalem: & there was no man to bury them.

4 Wee are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry: shall thy iealousie burne like fire for euer.

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob: and layd waste his dwelling place.

8 O remember not our old sins, but haue mercy vpon vs, & that soone: for we are come to great misery.

9 Helpe vs, O God, of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Where-

10 Wherefore doe the Heathen say, Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed vpon ỹ heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours haue blasphemed thee, reward thou them, O Lord, seuen fold into their bosome.

14 So we that be thy people, & sheepe of thy pasture, shall giue thee thankes for euer: & will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou Shepheard of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also, thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou bee angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a Vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken roote, it filled the land.

10 The hils were couered with ỹ shadow of it: and the boughes thereof were like the goodly Cedar trees.

11 She

11 She stretched out her branches vnto the Sea: and her boughes vnto the Riuer.

12 Why hast thou then broken downe her hedge: that all they that goe by, plucke off her grapes?

13 The wilde Boze out of the wood doth roote it vp: and the wilde beasts of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: behold, and visite this Vine.

15 And the place of the Vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon ỹ man of thy right hand: and vpon the sonne of man, whom thou madest so strong for thine owne selfe.

18 And so will not wee goe backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng wee merrily vnto God our strength: make a cheerefull noyse vnto the God of Jacob.

2 Take the Psalme, bring hither the Tabret: the merry Harpe, with the Lute.

3 Blow vp the Trumpet in the new moone: euen in the time appoynted, & vpon our solemne feast day.

4 For this was made a statute for Israel: and a Law of the God of Jacob.

5 This hee ordeyned in Joseph for a testimony: when he came out of the land of Egypt, & had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were deliuered from making the pots.

7 Thou calledst vpon mee in troubles, and I deli-

uered

tiered thee: and heard thee, what time the storme fell vpon thee.

8 I proued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue been found lyars: but their time should haue endured for euer.

17 Hee should haue fed them also with the finest wheate flower: and with hony out of the stony rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

GOd standeth in the congregation of princes: he is a Judge among gods. Evening Prayer.

2 How long will yee giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in neede and necessity, haue right.

4 Deliuer the outcast and poore: saue them from the hand of the vngodly.

5 They will not bee learned nor vnderstand, but walke on still in darkenesse: all the foundations of the earth be out of course.

6 I haue

6 I haue sayd, Ye are gods: and ye all are children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all Heathen to thine inheritance.

Deus quis similis? Psal. 83.

HOld not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue sayd, Come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites and the Ismaelites: the Moabites, and Hagarenes.

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin, at the brooke of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy stoorme.

16 Make their faces ashamed, O Lord: that they may seeke thy Name.

17 Let them bee confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shal know that thou (whose Name is Iehouah:) art only the most highest ouer all the earth.

Quàm dilecta. Psal. 84.

O How amiable are thy dwellings: thou Lord of hostes!

2 My soule hath a desire and longing to enter into the Courts of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her yong: euen thy Altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alwayes praysing thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of misery, vse it for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hosts, heare my prayer: hearken, O God of Iacob.

9 Behold, O God, our defender: and loothe vpon the face of thine Anoynted.

10 For one day in thy Courts: is better then a thousand.

11 I had rather bee a doore-keeper in the house of my

my God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LORD, thou art become gracious vnto thy land: thou hast turned away the captiuity of Jacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou bee displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercy and trueth are met together: righteousnesse and peace haue kissed each other.

11 Trueth shall flourish out of the earth: and righteousnesse hath looked down from heauen.

12 Yea the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and he shall direct his going in the way.

Inclina

Inclina Domine. Psal. 86.

BOw downe thine eare, O Lord, and heare me: for I am poore and in misery. Morning Prayer.

2 Preserue thou my soule, for I am holy: my God, saue thy seruant that putteth his trust in thee.

3 Bee mercifull vnto me, O Lord: for I will call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voyce of my humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee, (O Lord:) there is not one that can doe as thou doest.

9 All Nations whom thou hast made, shall come and worship thee, O Lord: & shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach mee thy way, O Lord, and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward mee: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long suffering, plenteous in goodnes & trueth.

16 O turne thee then vnto mee, and haue mercy

vpon me: giue thy strength vnto thy seruant, & helpe the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate me may see it, & be ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta ejus. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou Citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistims also: and they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it shall bee reported, that hee was borne in her: and the most High shal establish her.

6 The Lord shall rehearse it when hee writeth vp the people: that he was borne there.

7 The Singers also and Trumpetters shall bee rehearse: all my freshsprings shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, incline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue beene euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue: which bee out of remembrance, and are cut away from thy hand.

5 Thou hast layd mee in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine indignation lyeth hard vpon me: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison that I cannot get forth.

9 My sight faileth for very trouble: Lord, I haue called daily vpon thee, I haue stretched out my hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindenesse bee shewed in the graue: or thy faithfulnesse in destruction?

12 Shall thy wonderous workes bee knowen in the darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: euen from my youth vp thy terrors haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me daily like water: and compassed me together on euery side.

18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Evening Prayer.

MY song shall bee alway of the louing kindenesse of the Lord: with my mouth will I euer be shewing thy truety, from one generation to another.

2 For I haue said, Mercy shall be set vp for euer: thy truth shalt thou establish in the heauens.

3 I haue made a Couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seede will I establish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderous workes; and thy trueth in the Congregation of the Saints.

6 For who is he among the cloudes: that shall bee compared vnto the Lord?

7 And what is hee among the gods: that shall be like vnto the Lord?

8 God is very greatly to bee feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hostes, who is like vnto thee: thy trueth, most mighty Lord, is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equity is the habitation of thy seate: mercy and trueth shall goe before thy face.

16 Blessed is the people, O Lord, that can reioyce in thee: they shall walke in the light of thy countenance.

17 Their delight shalbe dayly in thy Name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy

thy louing kindneſſe thou ſhalt lift vp our hornes.

19 For the Lord is our defence: the holy One of Iſrael is our king.

20 Thou ſpakeſt ſometime in viſions vnto thy Saints, and ſaideſt: I haue layd helpe vpon one that is mighty, I haue exalted one choſen out of the people.

21 I haue found Dauid my ſeruant: with my holy oyle haue I anoynted him.

22 My hand ſhall hold him faſt: and my arme ſhall ſtrengthen him.

23 The enemy ſhall not be able to doe him violence: the ſonne of wickednelle ſhall not hurt him.

24 I ſhall ſmite downe his foes before his face: and plague them that hate him.

25 My truetb alſo and my mercy ſhall be with him: and in my Name ſhall his horne be exalted.

26 I will ſet his dominion alſo in the ſea: and his right hand in the floods.

27 He ſhall call me, Thou art my Father: my God, and my ſtrong ſaluation.

28 And I will make him my firſt borne: higher then the kings of the earth.

29 My mercy will I keepe for him for euermore: and my couenant ſhall ſtand faſt with him.

30 His ſeed alſo will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forſake my law: and walke not in my iudgements.

32 If they breake my Statutes, and keepe not my commandements: I will viſite their offences with the rod, and their ſinne with ſcourges.

33 Neuertheleſſe, my louing kindneſſe will I not vtterly take from him: nor ſuffer my truth to faile.

34 My couenant will I not breake, nor alter the thing that is gone out of my lips: I haue ſworne once

by my holineſſe that I will not faile Dauid.

35 His ſeede ſhall endure for euer: and his ſeate is like as the Sunne before me.

36 He ſhall ſtand faſt for euermore as the Moone: and as the faithfull witneſſe in heauen.

37 But thou haſt abhorred and forſaken thine annoynted: and art diſpleaſed at him.

38 Thou haſt broken the couenant of thy ſeruant: and caſt his crowne to the ground.

39 Thou haſt ouerthrowen all his hedges: and broken downe his ſtrong holds.

40 All they that goe by ſpoile him: and hee is become a rebuke to his neighbours.

41 Thou haſt ſet vp the right hand of his enemies: and made all his aduerſaries to reioyce.

42 Thou haſt taken away the edge of his ſword: and gineſt him not victory in the battell.

43 Thou haſt put out his glory: and caſt his throne downe to the ground.

44 The dayes of his youth haſt thou ſhortned: and couered him with diſhonour.

45 Lord how long wilt thou hide thy ſelfe: for euer: and ſhall thy wrath burne like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is hee that liueth, and ſhall not ſee death: ſhall he deliuer his ſoule from the hand of hell?

48 Lord, where are thy olde louing kindneſſes: which thou ſwareſt vnto Dauid in thy truth?

49 Remember Lord, the rebuke that thy ſeruants haue: and how I doe beare in my boſome the rebukes of many people.

50 Wherewith thine enimies haue blaſphemed thee, and ſlandered the footſteps of thine anoynted: praiſed be the Lord for euermore. Amen, Amen.

Domine

Domine, refugium. Pſal. 90.

LOrd, thou haſt beene our refuge: from one generation to another. Morning Prayer.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlaſting, and world without end.

3 Thou turneſt man to deſtruction: againe thou ſayeſt, Come againe ye children of men.

4 For a thouſand yeeres in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.

5 Aſſoone as thou ſcattereſt them, they are euen as a ſleepe: and fade away ſuddenly like the graſſe.

6 In the morning it is greene, and groweth vp: but in the euening it is cut downe, dryed vp, and withered.

7 For wee conſume away in thy diſpleaſure: and are afraide at thy wrathfull indignation.

8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſinnes in the ſight of thy countenance.

9 For when thou art angry, all our dayes are gone: wee bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threeſcore yeeres and tenne, and though men be ſo ſtrong that they come to foureſcore yeeres: yet is their ſtrength then but labour and ſorrow, ſo ſoone paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, ſo is thy diſpleaſure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wiſedome.

13 Turne thee againe, O Lord, at the laſt: and be gracious vnto thy ſeruants.

14 O ſatisfie vs with thy mercy, and that ſoone: ſo ſhall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe, now after the time that

thou hast plagued vs: and for the yeeres wherein we haue suffered aduersity.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Maiesty of the Lord our God be vpon vs: prosper thou the worke of our handes vpon vs, O prosper thou our handy worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shaddow of the Almighty.

2 I will say vnto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 Hee shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shalbe thy shield and buckler.

5 Thou shalt not bee afraide for any terrour by night: nor for the arrow that flyeth by day.

6 For the pestilence that walketh in darkenesse: nor for the sickenesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their handes: that thou hurt not thy foote against a stone.

13 Thou shalt goe vpon the Lion & Adder: the yong

Lyon

Lyon and the dragon shalt thou tread vnder thy feete.

14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because he hath knowen my Name.

15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing prayses vnto thy Name, O most highest.

2 To tell of thy louing kindnesse early in the morning: and of thy trueth in the night season.

3 Vpon an instrument of ten strings, and vpon the Lute: vpon a loud instrument, and vpon the Harpe.

4 For thou Lord hast made me glad through thy workes: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord, how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwise man doth not well consider this: and a foole doth not vnderstand it.

7 When the vngodly are greene as the grasse, and when all the workers of wickednesse doe flourish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

9 But my horne shalbe exalted like the horne of an Unicorne: for I am anoynted with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that arise vp against me.

11 The righteous shall flourish like a Palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as bee planted in the house of the Lord: shall flourish in the Courts (of the house) of our God.

13 They also shall bring foorth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousnesse in him.

Dominus regnavit. Psal. 93.

Evening Prayer.

THe Lord is king, and hath put on glorious apparell: the Lord hath put on his apparell and girded himselfe with strength.

2 Yet hath made the round world so sure, that it cannot be moued.

3 Euer since the world began, hath thy seat beene prepared: thou art from everlasting.

4 The floods are risen (O Lord) the floods haue lift up their voyce: the floods lift up their waues.

5 The waues of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Deus ultionum. Psal. 94.

O Lord God, to whom vengeance belongeth: thou God to whō vengeance belongeth, shew thy selfe.

2 Arise thou Judge of the world: and reward the proud after their deseruing.

3 Lord, how long shall the vngodly: how long shall the vngodly triumph?

4 How long shall all wicked doers speake so disdainfully: and make such proud boasting?

5 They smite downe thy people, O Lord: and trouble thine heritage.

6 They

6 They murder the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed yee unwise among the people: O yee fooles when will ye understand?

9 He that planted the eare, shall he not heare: or he that made the eye, shall he not see?

10 Or hee that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest, (O Lord:) and teachest him in thy Law.

13 That thou mayest giue him patience in time of aduersity: vntill the pit be digged vp for the vngodly.

14 For the Lord will not faile his people: neither will he forsake his inheritance.

15 Vntill righteousnesse turne againe vnto iudgement: all such as be true in heart shall follow it.

16 Who will rise vp with me against the wicked: or who will take my part against the euill doers?

17 If the Lord had not helped me: it had not fayled but my soule had beene put to silence.

18 But when I said, My foot hath slipped: thy mercy (O Lord) held me vp.

19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a law.

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompence them their wickednes, and

destroy

destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite exultemus. Psal. 95.

Morning Prayer.

COme, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

2 Let vs come before his presence with thankesgiuing: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hands are all the corners of the earth: and the strength of the hils is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let vs worship, and fall downe: and kneele before the Lord our maker.

7 For he is the Lord our God: and wee are the people of his pasture, and the sheepe of his hands.

8 To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted mee: proued mee, and saw my workes.

10 Forty yeares long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not knowen my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: bee telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great and cannot worthily bee praised: he is more to be feared then all gods.

5 As for all the gods of the Heathen, they be but Idols: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord, (O ye kindreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his Courts.

9 O worship the Lord in the beauty of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the Heathen, that the Lord is king: and that it is he which hath made the round world so fast that it cannot be moued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth bee glad: let the sea make a noyse, and all that therein is.

12 Let the field be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for hee commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his truth.

Dominus regnavit. Psal. 97.

THe Lord is king, the earth may be glad thereof: yea, the multitude of the yles may be glad thereof.

2 Cloudes and darknesse are round about him: Righteousnesse and Iudgement are the habitation of his Seate.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it and was afraid.

5 The hils melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded be all they that worship carued Images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Iuda were glad, because of thy Iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lord, see that yee hate the thing which is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord yee righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino.

Evening Prayer.

O Sing vnto the Lord a new song: for he hath done marueilous things.

2 With his own right hand, and with his holy arme: hath he gotten himself the victory.

3 The Lord declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all yee lands: sing, reioyce, and giue thankes.

6 Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thanksgiuing.

7 With Trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

8 Let the Sea make a noyse, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be ioyfull together before the Lord: for hee is come to iudge the earth.

10 With righteousnesse shall hee iudge the world: and the people with equity.

Dominus regnavit. Psal. 99.

THe Lord is King, be the people neuer so impatient: he sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thankes vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgement, thou hast prepared equity: thou hast executed iudgement and righteousnesse in Jacob.

5 O magnifie the Lord our God: and fall downe before his footstoole, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gaue them.

8 Thou heardest them (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

OBee ioyfull in the Lord (all ye lands:) serue the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made vs, & not we our selues: we are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thanksgiuing, and into his Courts with prayse: bee thankefull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & judicium. Psal. 101.

My song shall be of Mercy and Judgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleane vnto me.

5 A froward heart shall depart from mee: I will not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke, and high stomacke: I will not suffer him.

8 Mine eies looke vnto such as bee faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: hee shall be my seruant.

10 There shall no deceitfull person dwell in my house: he that telleth lyes, shall not tary in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the City of the Lord.

Domine

Domine, exaudi. Psal. 102.

HEare my prayer, O Lord: and let my crying come vnto thee. Morning Prayer.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me when I call, O heare me and that right soone.

3 For my dayes are consumed away like smoake: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groaning: my bones will scarce cleaue to my flesh.

6 I am become like a Pellicane in the wildernesse: and like an Owle that is in the desart.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: & they that are mad vpō me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation & wrath: for thou hast taken me vp and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse.

12 But thou, (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the Kings of the earth thy Maiestie.

16 When the Lord shall build vp Sion: and when his glory shall appeare.

17 When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall be written for those that come after: & the people which shalbe borne, shall praise the Lord.

19 For he hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuity: and deliuer the children appoynted vnto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney: and shortned my dayes.

24 But I said, O my God, take mee not away in the middest of mine age: as for thy yeeres, they endure throughout all generations.

25 Thou Lord in the beginning hast layd the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall waxe olde as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which

4 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnesse.

5 Which satisfieth thy mouth with good things: making thee young and lusty as an Eagle.

6 The Lord executeth righteousnesse and Judgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.

9 Hee will not alway bee chiding: neither keepeth he his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto thē that feare him.

14 For hee knoweth whereof wee be made: hee remembreth that we are but dust.

15 The dayes of man are but as grasse: for he flourisheth as the flowre of the field.

16 For assoone as the wind goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer vpon them that feare him: and his righteousnesse vpon children's children.

18 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 O prayse the Lord, ye Angels of his, yee that ex-

cell in strength: yee that fulfill his Commandement, and hearken vnto the voyce of his woyds.

21 O prayse the Lord, all ye his hosts: ye seruants of his that doe his pleasure.

22 O speake good of the Lord, all ye workes of his, in all places of his dominion: prayse thou the Lord, O my soule.

Benedic, anima mea. Psal. 104.

Evening Prayer.

PRayse the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art cloathed with Maiesty and honour.

2 Thou deckest thy selfe with light as it were with a garment: & spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 He maketh his Angels Spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it neuer should moue at any time.

6 Thou couerdst it with the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voyce of thy thunder they are afrayde.

8 They goe vp as high as the hilles, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

10 He sendeth the springs into the riuers: which runne among the hilles.

11 All beasts of the field drinke thereof: and the wilde Asses quench their thirst.

12 Beside them shall the foules of the ayre haue their habitation: and sing among the branches.

13 He

13 Hee watereth the hils from aboue: the earth is filled with the fruit of thy worckes.

14 Hee bringeth foorth grasse for the cattell: and greene herbe for the seruice of men.

15 That hee may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus, which he hath planted.

17 Wherein the birds make their nests: and the Firre trees are a dwelling for the Storke.

18 The high hils are a refuge for the wild goates: and so are the stone rockes for the conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenesse that it may bee night: wherein all the beasts of the forrest doe mooue.

21 The Lions roaring after their pray: doe seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth foorth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifold are thy workes: in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide Sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the ships, & there is that Leuiathan: whom thou hast made to take his pastime therein.

27 These waite all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and

when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath goe forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Maiestie of the Lord shall endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hils, they shall smoake.

33 I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the vngodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

Morning Prayer.

Confitemini Domino. Psal. 105.

Giue thanks vnto the Lord, and call vpon his Name: tell the people what things he hath done.

2 O let your songs be of him, & praise him: & let your talking be of all his wōderous workes.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marueilous workes that he hath done: his wonders, and the iudgements of his mouth.

6 O ye seede of Abraham his seruant: ye children of Iacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath bin alway mindfull of his couenant and promise: that he made to a thousand generations.

9 Euen

9 Euen the Couenant that hee made with Abraham: and the oath that he sware vnto Isahac.

10 And appointed the same vnto Iacob for a Law: and to Israel for an euerlasting testament.

11 Saying, Vnto thee will I giue the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one Nation to another: from one kingdome to another people.

14 He suffered no man to doe them wrong: but reproued euen Kings for their sakes.

15 Touch not mine anoynted: and doe my Prophets no harme.

16 Moreouer, he called for a dearth vpon the land: and destroyed all the prouision of bread.

17 But hee had sent a man before them: euen Ioseph which was sold to be a bond seruant.

18 Whose feet they hurt in the stocks: the yron entred into his soule.

19 Until the time came that his cause was knowen: the word of the Lord tryed him.

20 The King sent and deliuered him: the Prince of the people let him goe free.

21 He made him lord also of his house: and ruler of all his substance.

22 That hee might informe his Princes after his will: and teach his Senators wisedome.

23 Israel also came into Egypt: and Iacob was a stranger in the land of Ham.

24 And hee encreased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so, that they hated his people: and dealt vntruely with his seruants.

26 Then sent hee Moses his seruant: and Aaron whom

whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 Hee turned their waters into blood: and slew their fish.

30 Their land brought foorth frogs: yea, euen in their Kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gaue them haile stones for raine; and flames of fire in their land.

33 He smote their Vines also and figtrees: and destroyed the trees that were in their coasts.

34 He spake the word, & the grashoppers came, and caterpillers innumerable: & did eate vp all the grasse in their land, and deuoured the fruit of their ground.

35 Hee smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them foorth also with siluer & gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 Hee spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and he filled them with the bread of heauen.

40 Hee opened the rocke of stone, and the waters flowed out: so that riuers ran in drie places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And he brought foorth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and they

they tooke the labours of the people in possession.

44 That they might keepe his Statutes: and obserue his Lawes.

Confitemini Domino. Psal. 106.



Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer. Evening Prayer.

2 Who can expresse the noble acts of the Lord: or shew forth all his prayse?

3 Blessed are they that alway keepe Iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauour that thou beares vnto thy people: O visite me with thy saluation.

5 That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and giue thankes with thine inheritance.

6 We haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the Sea, euen at the red Sea.

8 Neuertheless, hee helped them for his Names sake: that he might make his power to be knowen.

9 He rebuked the red Sea also, & it was dried vp: so he led them thorow the deepe, as thorow a wildernes.

10 And hee saued them from the aduersaries hand: and deliuered them from the hand of the enemy.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: and sang praise vnto him.

13 But within a while they forgat his workes: and would not abide his counsell.

14 But lust came vpon them in the wildernes: and they

they tempted God in the desart.

15 And he gaue them their desire: and sent leannesse withall into their soule.

16 They angred Moses also in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the Congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgate God their Sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red Sea.

23 So he said he would haue destroyed them, had not Moses his chosen stood before them in the gap: to turne away his wrathfull indignation, lest hee should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wildernesse.

27 To cast out their seed among the Nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal-Peor: and ate the offerings of the dead.

29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.

30 Then stood vp Phinees, and prayed: and so the plague

plague ceased.

31 And that was counted to him for righteousnesse: among all posteritities for euermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirit: so that hee spake vnadvisedly with his lips.

34 Neither destroyed they the Heathen: as the Lord commanded them.

35 But were mingled among the Heathen: and learned their workes.

36 Insomuch that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained with their own workes: and went a whoring with their owne inventions.

39 Therefore was the wrath of the Lord kindled against his people: in so much that hee abhorred his owne inheritance.

40 He gaue them ouer into the hands of the heathen: and they that hated them, were lords ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuertheless, when he saw their aduersitie: he heard their complaint.

44 He thought vpon his couenant, & pitied them according vnto ỹ multitude of his mercies: yea, he made all those that led them away captiue, to pity them.

45 Deli-

45 Deliuer vs, O Lord our God, and gather vs from among the heathen: that we may giue thankes vnto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel, from euerlasting, and world without end: and let all the people say Amen.

Confitemini Domino. Psal. 107.

Morning Prayer.

O Giue thankes vnto the Lord, for he is gracious: & his mercy endureth for euer.

2 Let them giue thanks whom the Lord hath redeemed: and deliuered from the hand of the enemie,

3 And gathered them out of the lands, from the East and from the West: from the North and from the South.

4 They went astray in the wildernesse out of the way: and found no city to dwell in.

5 Hungry and thirstie: their soule fainted in them.

6 So they cryed vnto the Lord in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way: that they might goe to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

9 For hee satisfieth the emptie soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse and in the shadow of death: being fast bound in misery and yron.

11 Because they rebelled against the words of the Lord: & lightly regarded the counsell of the most High.

12 Hee also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble:

trouble: he deliuered them out of their distresse.

14 For he brought them out of darknesse, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all manner of meat: and they were euen hard at deaths doore.

19 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

20 He sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

22 That they would offer vnto him the sacrifice of Thankesgiuing: and tell out his workes with gladnesse.

23 They that goe downe to the sea in ships: and occupy their business in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormy wind ariseth: which lifteth vp the waues thereof.

26 They are carried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad because they bee at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wildernesse: and drieth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Againe hee maketh the wildernesse a standing water: and water springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant Vineyards: to yeeld them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe when they are minished & brought lowe: through oppression, through any plague or trouble.

40 Though hee suffer them to bee euill intreated through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of misery: and maketh him households like a flock of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise will ponder these things: & they shall vnderstand the louing kindnesse of the Lord.

Paratum

Paratum cor meum. Pſal. 108.

GOd, my heart is ready, my heart is ready: I will ſing and giue prayſe with the beſt member that I haue. Evening Prayer.

2 Awake thou Lute and Harpe: I my ſelfe will awake right early.

3 I will giue thankes vnto thee, O Lord, among the people: I will ſing prayſes vnto thee among the Nations.

4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thy ſelfe, O God, aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may be deliuered: let thy right hand ſaue them, and heare thou me.

7 God hath ſpoken in his Holineſſe: I will reioice therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaſſes is mine, Ephraim alſo is the ſtrength of my head.

9 Iuda is my Lawgiuer. Moab is my waſhpot: ouer Edom will I caſt out my ſhooe, vpon the Philiſtines will I triumph.

10 Who will leade mee into the ſtrong City: and who will bring me into Edom?

11 Haſt not thou forſaken vs, O God: and wilt not thou goe forth with our hoſtes?

12 O helpe vs againſt the enemie: for vaine is the helpe of man.

13 Through God we ſhall doe great actes: and it is he that ſhall tread downe our enemies.

Deus laudem. Pſal. 109.

HOlde not thy tongue, O God of my prayſe: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his dayes bee few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children bee vagabonds, and beg their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that hee hath: and let the stranger spoyle his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posterity be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers bee had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway bee before the Lord: that hee may roote out the memoriall of them from off the earth.

15 And that because his mind was not to do good: but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him: hee loued not blessing, therefore shall it bee

farre

farre from him.

17 He clothed himselfe with cursing like as with a raiment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that hee is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with mee, O Lord God, according vnto thy Name: for sweete is thy mercy.

21 O deliuer mee, for I am helpelesse and poore: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driuen away as the grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me, O Lord my God: Oh saue me according to thy mercy.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries bee clothed with shame: and let them couer themselues with their owne confusion, as with a cloake.

29 As for me, I will giue great thankes vnto the Lord with my mouth: and prayse him among the multitude.

30 For he shall stand at the right hand of the poore: to saue his soule from vnrighteous Judges.

Dixit Dominus. Psal. 110.

Morning Prayer.

THe Lord said vnto my Lord: sit thou on my right hand, vntill I make thine enemies thy footstoole.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler euen in the middest among thine enemies.

3 In the day of thy power shall the people offer thee free-will offrings with an holy worship: the dew of thy birth is of the wombe of the morning.

4 The Lord sware and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

6 He shall iudge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Cõfitebor tibi. Psal. 111.

I will giue thãks vnto ỹ Lord with my whole heart: secretly among the faithfull, & in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to bee praised and had in honour: and his righteousnesse endureth for euer.

4 The mercifull, and gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he shall euer be mindfull of his Couenant.

6 He hath shewed his people the power of his workes: that he may giue them the heritage of the heathen.

7 The workes of his hands are veritie and iudgement:

ment: all his Commandements are true.

8 They stand fast for euer and euer: and are done in truth and equity.

9 Hee sent redemption vnto his people: hee hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue all they that doe thereafter, the prayse of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his Commandements.

2 His seede shall bee mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenesse: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer be mooued: and the righteous shall be had in an euerlasting remembrance.

7 Hee will not bee afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished and will not shrinke: vntill he see his desire vpon his enemies.

9 He hath dispersed abroad and giuen to the poore: and his righteousnesse remayneth for euer: his horne shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue him: hee shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRayse the Lord, yee seruants: O prayse the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for euermore.

3 The Lords Name is prayed from the rising vp of the Sunne, vnto the going downe of the same.

4 The Lord is high aboue all Heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 Hee taketh vp the simple out of the dust: and lifteth the poore out of the mire.

7 That hee may set him with the Princes: euen with the Princes of his people.

8 Hee maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Evening Prayer.

WHen Israel came out of Egypt: & the house of Jacob from among the strange people,

2 Juda was his Sanctuary: and Israel his dominion.

3 The Sea saw that, and fled: Jordan was driuen backe.

4 The mountaines skipped like Rammes: and the little hilles like young sheepe.

5 What ayleth thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast driuen backe?

6 Yee mountaines, that ye skipped like Rammes: and ye little hilles like young sheepe.

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis, Domine. Psal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the prayse: for thy louing mercy, and

for

for thy Truethes sake.

2 Wherefore shall the Heathen say: Where is now their God?

3 As for our God, hee is in heauen: hee hath done whatsoeuer pleased him.

4 Their idoles are siluer and gold: euen the worke of mens hands.

5 They haue mouthes, and speake not: eyes haue they, and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue hands, and handle not: feete haue they, and walke not: neither speake they through their throat.

8 They that make them, are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Yee house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Yee that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath beene mindfull of vs, and hee shall blesse vs: euen hee shall blesse the house of Israel, he shall blesse the house of Aaron.

13 Hee shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But wee will prayse the Lord: from this time forth for euermore. Prayse the Lord.

Morning Prayer.

Dilexi quoniam. Psal. 116.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

2 That hee hath inclined his eare vnto mee: therefore will I call vpon him as long as I liue.

3 The snares of death compassed me round about: and the paines of hell gate hold vpon me.

4 I shall finde trouble and heauinesse, and I shall call vpon the Name of the Lord: O Lord, I beseech thee deliuer my soule.

5 Gracious is the Lord, and righteous: yea, our God is mercifull.

6 The Lord preserueth the simple: I was in misery, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, & my feete from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, & therefore will I speake, but I was sore troubled: I said in my haste, All men are lyars.

11 What reward shall I giue vnto the Lord: for all the benefits that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord, is the death of his Saints.

14 Behold, O Lord, how that I am thy seruant: I am thy seruant, and the sonne of thine handmayd, thou hast broken my bonds in sunder.

15 I

15 I will offer to thee the sacrifice of thanksgiuing: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord in the sight of all his people: in ỹ courts of the Lords house, euen in the mids of thee, O Hierusalem. Prayse the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: prayse him all ye Nations.

2 For his merciful kindnesse is euer more and more towards vs: and the trueth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thanks vnto the Lord for hee is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that he is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercy endureth for euer.

4 Yea, let them now that feare the Lord confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All Nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept mee in I say, on euery side: but in the Name of the Lord will I destroy them.

12 They came about mee like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preheminence: the right hand of the Lord bringeth mighty things to passe.

17 I will not dye but liue: and declare the workes of the Lord.

18 The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.

19 Open me the gates of righteousnes: that I may goe into them, and giue thankes vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs now prosperity.

26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the the house of the Lord.

27 God is the Lord which hath shewed vs light:

binde the sacrifice with cordes, yea, euen vnto the hornes of the Altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. Psal. 119.

BLessed are all those that are vndefiled in the way: and walke in the Law of the Lord. Evening Prayer.

2 Blessed are they that keepe his testimonies: and seeke him with their whole heart.

3 For they which doe no wickednes: walke in his wayes.

4 Thou hast charged: that wee shall diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not be confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thee with an vnfained heart: when I shall haue learned the Judgements of thy righteousnesse.

8 I will keepe thy Ceremonies: O forsake mee not vtterly.

In quo corriget.

WHerewithall shall a yong man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy Statutes.

5 With my lippes haue I been telling: of all the Judgements of thy mouth.

6 I haue had as great delight in the way of thy Testimonies: as in all manner of riches.

7 I will talke of thy Commandements: and haue respect vnto thy wayes.

8 My delight shall be in thy Statutes: and I will not forget thy word.

Retribue servo tuo.

O Doe well vnto thy seruant: that I may liue and keepe thy word.

2 Open thou mine eyes: that I may see the wonderous things of thy Law.

3 I am a stranger vpon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy Judgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

6 O turne from me shame and rebuke: for I haue kept thy Testimonies.

7 Princes also did sit and speake against me: but thy seruant is occupied in thy Statutes.

8 For thy Testimonies are my delight: and my counsellers.

Adhæsit pavimento.

My soule cleaueth to the dust: O quicken thou me according to thy word.

2 I haue knowledged my wayes, and thou heardest me: O teach me thy Statutes.

3 Make me to vnderstand the way of thy commandements: & so shall I talke of thy wonderous workes.

4 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I haue chosen the way of truth: and thy iudgements

ments haue I laid before me.

7 I haue sticken vnto thy testimonies: O Lord, confound me not.

8 I will runne the way of thy Commandements: when thou hast set my heart at liberty.

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keepe it vnto the end. Morning Prayer.

2 Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make me to goe in the path of thy Commandements: for therein is my desire.

4 Encline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy Judgements are good.

8 Behold, my delight is in thy Commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto mee, O Lord: euen thy saluation, according vnto thy word.

2 So shall I make answer vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth vtterly out of my mouth: for my hope is in thy Judgements.

4 So shall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at liberty: for I seeke thy Commandements.

6 I will speak of thy testimonies also euen before Kings:

Kings: and will not be ashamed.

7 And my delight shalbe in thy Commandements: which I haue loued.

8 My hands also will I lift vp vnto thy Commandements which I haue loued: and my study shalbe in thy Statutes.

Memor esto verbi tui.

O Think vpon thy seruant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had me exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting Iudgments, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly that forsake thy Law.

6 Thy statutes haue beene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commaundements.

Portio mea, Domine.

THou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feet vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgments.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O learne me true vnderstanding and knowledge: for I haue beleeued thy Commandements.

3 Before I was troubled, I went wrong: but now I haue kept thy word.

4 Thou art good and gracious: O teach mee thy Statutes.

5 The proud haue imagined a lie against mee: but I will keepe thy Commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath beene in thy Law.

7 It is good for me that I haue beene in trouble: that I may learne thy Statutes.

8 The law of thy mouth is dearer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

Thy hands haue made mee, and fashioned me: O giue mee vnderstanding, that I may learne thy Commandements. Evening Prayer.

2 They that feare thee, will be glad when they see mee: because I haue put my trust in thy word.

3 I know, O Lord, that thy Iudgements are right: and that thou of very faithfulnesse hast caused me to be troubled.

4 O let thy mercifull kindnesse bee my comfort: accor=

according to thy word unto thy seruant.

5 O let thy louing mercies come unto me, that I may liue: for thy Law is my delight.

6 Let the proud be confounded, for they goe wickedly about to destroy me: but I will bee occupied in thy Commandements.

7 Let such as feare thee and haue knowen thy testimonies: be turned unto me.

8 O let my heart be sound in thy Statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoake: yet doe I not forget thy Statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for mee: which are not after thy Law.

6 All thy Commandements are true: they persecute me falsely, O be thou my helpe.

7 They had almost made an end of me upon earth: but I forsooke not thy Commandements.

8 O quicken me after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In æternum, Domine.

O Lord, thy word endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not bin in thy Law: I should haue

haue perished in my trouble.

5 I will neuer forget thy Commandements: for with them thou hast quickened me.

6 I am thine, Oh saue me: for I haue sought thy Commandements.

7 The vngodly laid wait for mee, to destroy mee: but I will consider thy testimonies.

8 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi.

LOrd, what loue haue I vnto thy Law: all the day long is my study in it.

2 Thou through thy cõmandements hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy testimonies are my study.

4 I am wiser then the aged: because I keepe thy commandements.

5 I haue refrained my feete from euery euill way: that I may keepe thy word.

6 I haue not shrunke from thy iudgements: for thou teachest me.

7 O how sweet are thy words vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy Commandements I get vnderstanding: therefore I hate all euill wayes.

Lucerna pedibus meis.

THy word is a lanterne vnto my feete: and a light vnto my paths. Morning Prayer.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken mee, O Lord, according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord: and teach me thy iudgements.

5 My

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a snare for me: but yet I swarued not from thy Commandements.

7 Thy testimonies haue I clayned as mine heritage for euer: and why? they are the very ioy of mine heart.

8 I haue applyed my heart to fulfill thy Statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keep the commandements of my God.

4 O stablish me according to thy word, that I may liue: and let me not be disappointed of my hope.

5 Hold thou me vp, and I shalbe safe: yea, my delight shalbe euer in thy Statutes.

6 Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy Iudgements.

Feci judicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deale with thy seruant according to thy louing mercy: and teach me thy Statutes.

5 I am thy ſeruant, O grant mee vnderſtanding: that I may know thy Teſtimonies.

6 It is time for thee, Lord, to lay to thine hand: for they haue deſtroyed thy Law.

7 For I loue thy Commandements: aboue gold and precious ſtone.

8 Therfore hold I ſtrait all thy commandements: and all falſe wayes I vtterly abhorre.

Mirabilia.

THy teſtimonies are wonderfull: therefore doth my ſoule keepe them.

2 When thy word goeth forth: it giueth light and vnderſtanding vnto the ſimple.

3 I opened my mouth, and drewe in my breath: for my delight was in thy Commandements.

4 O looke thou vpon me, and be mercifull vnto me: as thou vſeſt to doe vnto thoſe that loue thy Name.

5 Order my ſteps in thy word: and ſo ſhall no wickednelle haue dominion ouer me.

6 O deliuer mee from the wrongfull dealings of men: and ſo ſhall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy ſeruant: and teach me thy Statutes.

8 Mine eyes guſh out with water: becauſe men keepe not thy Law.

Iuſtus es, Domine.

RIghteous art thou, O Lord: and true is thy Iudgement.

2 Thy teſtimonies that thou haſt commanded: are exceeding righteous and true.

3 My zeale hath euen conſumed me: becauſe mine enemies haue forgotten thy words.

4 Thy word is tryed to the vttermoſt: and thy ſeruant loueth it.

5 I am ſmall, and of no reputation: yet doe I not

forget thy Commandements.

6 Thy righteousnesse is an euerlasting righteousnesse: and thy Law is the truth.

7 Trouble and heauinesse haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteousnesse of thy testimonies is euerlasting: O grant me vnderstanding and I shall liue.

Clamavi in toto corde meo.

Evening Prayer.

I Call with my whole heart: heare mee, O Lord I will keepe thy Statutes.

2 Yea, euen vpon thee do I call: helpe me, and I shall keepe thy Testimonies.

3 Early in the morning doe I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce, O Lord, according vnto thy louing kindnes: quicken me according as thou art wont.

6 They draw nigh that of malice persecute mee: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy testimonies, I haue knowne long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersity, and deliuer mee: for I doe not forget thy Law.

2 Auenge thou my cause and deliuer me: quicken me according vnto thy word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercy, O Lord: quicken mee as thou art wont.

5 Many there are that trouble mee, and persecute me: yet doe I not swarue from thy testimonies.

6 It grieueth me when I see the transgessours: because they keepe not thy law.

7 Consider, O Lord, how I loue thy Commandements: O quicken me according to thy louing kindenesse.

8 Thy word is true from euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoyles.

3 As for lyes, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy saning health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lips shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy word: for all thy Commandements are righteous.

5 Let thine hand helpe mee: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 Oh let my soule liue, and it shall prayse thee: and thy iudgements shall helpe me.

8 I haue gone astray like a sheepe ỳ is lost; oh seeke thy seruant, for I do not forget thy commandements.

Morning Prayer.

Ad Dominum. Psal. 120.



Hen I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall bee giuen or done vnto thee thou false tongue: euen mightie and sharpe arrowes, with hote burning coales.

4 Woe is me, that I am constrained to dwell with Mesech: and to haue my habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that bee enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Levavi oculos. Psal. 121.

I Will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foote to be moued: and hee that keepeth thee will not sleepe.

4 Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule. 8 The

8 The Lord shall preserue thy going out and thy comming in: from this time foorth for euermore.

Lætatus sum. Psal. 122.

I was glad when they said vnto me: We will goe into the house of the Lord.

2 Our feete shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a citie: that is at vnity in it selfe.

4 For thither the Tribes goe vp: euen the Tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.

5 For there is the Seate of Iudgement: euen the seate of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace bee within thy walles: and plenteousnesse within thy places.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te levavi oculos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistresse: euen so our eyes waite vpon the Lord our God, vntil he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornefull reproofe of the wealthy: and with the despitefulnesse of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not beene on our side (now may Israel say:) if the Lord himselfe had not beene

on our side, when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praysed be the Lord: which hath not giuen vs ouer for a prey vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the fowler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be euen as the mount Sion: which may not be remooued but standeth fast for euer.

2 The hils stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true of heart.

5 As for such as turne backe vnto their owne wickednesse: the Lord shall leade them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

Euening Prayer.

WHē the Lord turned again ỹ captiuity of Sion: thē were we like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then said they among the Heathen: the Lord hath

hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuity, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good seede: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the City: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Loe, children, and the fruit of the wombe: are an heritage, and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Gyant: euen so are the young children.

6 Happy is the man that hath his quiuer full of them: they shall not bee ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labours of thine handes: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull Vine: vpon the walles of thine house.

4 Thy children like the Olive branches: round about thy table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnaverunt. Psal. 129.

MAny a time haue they fought against me from my youth vp: may Israel now say.

2 Yea, many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpon the house tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the sheaues, his bosome.

8 So that they which goe by, say not so much as, the Lord prosper you: wee wish you good lucke in the Name of the Lord.

De profundis. Psal. 130.

OVt of the deepe haue I called vnto thee, O Lord: Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt be extreame to marke what is done amisse: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doeth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning

ning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemptiō.

8 And he shall redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I haue no proud lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I refraine my soule, and keepe it low, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

Morning Prayer.

LOrd remember Dauid: and all his trouble.

2 How he sware vnto the Lord: & vowed a vow vnto the Almighty God of Jacob.

3 I will not come within the Tabernacle of mine house: nor clime vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of my head to take any rest.

5 Untill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will goe into his Tabernacle: and fall low on our knees before his footstoole.

8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests be cloathed with righteousnesse: and let thy Saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine anointed.

11 The Lord hath made a faithfull oath vnto Dauid: and he shall not shrinke from it.

12 Of the fruit of thy body: shal I set vpon thy seat.

13 If thy children will keepe my Couenant and my Testimonies that I shall learne them: their children also shall sit vpon thy Seat for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shall be my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her victuals with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shall I make the horne of Dauid to flourish: I haue ordained a lanterne for mine anointed.

19 As for his enemies I shall cloathe them with shame: but vpon himselfe shall his Crowne flourish.

Ecce quam bonum. Psal. 133.

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnity.

2 It is like the precious ointment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his cloathing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold, now praise the Lord: all ye seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the Courts of the house of our God.

3 Lift vp your hands in the Sanctuary: and praise the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate Nomen. Psal. 135.

O praise the Lord, laud ye the Name of the Lord: praise it, O ye seruants of the Lord.

2 Ye that stand in the house of the Lord: in the Courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises vnto his Name, for it is louely.

4 For why? the Lord hath chosen Jacob vnto himselfe: and Israel for his owne possession.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, and in all deep places.

7 He bringeth forth the cloudes from the ends of the world: and sendeth foorth lightnings with the raine, bringing the windes out of his treasures.

8 Hee smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 He smote diuers Nations: and slew mighty kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Canaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doth thy memoriall, O Lord, frō one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord, yee house of Israel: praise the Lord, yee house of Aaron.

20 Praise the Lord, ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Evening Prayer.

O Giue thankes vnto the Lord, for hee is gracious: & his mercy endureth for euer.

2 O giue thanks vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lord of all lords: for his mercy endureth for euer.

4 Which onely doth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercy endureth for euer.

6 Which laid out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moon and the starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne: for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With

12 With a mighty hand and a stretched out arme: for his mercy endureth for euer.

13 Which diuided the red Sea in two parts: for his mercy endureth for euer.

14 And made Israel to goe thorow the middest of it: for his mercy endureth for euer.

15 But as for Pharaoh and his host, he ouerthrew them in the red Sea: for his mercy endureth for euer.

16 Which led his people thorow the wildernesse: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and slew mighty Kings: for his mercy endureth for euer.

19 Sehon King of the Amorites: for his mercy endureth for euer.

20 And Og the King of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercy endureth for euer.

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth food to all flesh: for his mercy endureth for euer.

26 O giue thanks vnto the God of Heauen: for his mercy endureth for euer.

27 O giue thankes vnto the Lord of lords: for his mercy endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon we sate down and wept: when we remembred thee, O Sion.

2 As for our Harpes, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melody in our heauinesse: sing vs one of the songs of Sion.

4 How shal we sing ỹ Lords song in a strange land?

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with miserie: yea, happy shall he be that rewardeth thee, as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thanks vnto thee, O Lord, with my whole heart: euen before ỹ gods will I sing praise vnto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardest me: and induedst my soule with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proud, he beholdeth them a farre off.

7 Though

7 Though I walke in the middes of trouble, yet shalt thou refresh mee: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shall make good his louing kindnesse toward me: yea, thy mercy, O Lord, endureth for euer, despise not then the workes of thine owne hands.

Domine, probasti. Psal. 139.

O Lord, thou hast searched mee out, and knowen me: thou knowest my down-sitting, and mine vprising, thou vnderstandest my thoughts long before. Morning Prayer.

2 Thou art about my path, and about my bed: and spyest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord knowest it altogether.

4 Thou hast fashioned me behinde and before: and layd thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: & remaine in the vttermost parts of the Sea.

9 Euen there also shall thy hand lead mee: and thy right hand shall hold me.

16 If I say, Peraduenture the darknesse shall couer me: then shall my night be turned to day.

11 Yea, the darknesse is no darknesse with thee, but the night is as cleare as the day: the darkenesse and light to thee are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully & wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: & in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsells vnto me, O God: O how great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye blood-thirsty men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: & am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try mee, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me, Domine. Psal. 140.

DEliuer me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lips.

4 Keepe me, O Lord, from the hands of the vngodly: preserue me from the wicked men, which are purposed to ouerthrow my goings.

5 The proud haue layde a snare for me, and spread a net abroad with coards: yea, & set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they bee too proud.

9 Let the mischiefe of their owne lippes fall vpon the head of them: that compasse me about.

10 Let hot burning coales fall vpon them: let them bee cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of wordes shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord wil auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thankes vnto thy Name: and the iust shall continue in thy sight.

Domine, clamavi. Psal. 141.

LOrd, I call vpon thee, haste thee vnto me: and consider my voyce when I cry vnto thee.

2 Let my prayer be set forth in thy sight, as the incense: and let the lifting vp of my hands be an Euening sacrifice.

3 Set a watch, O Lord, before my mouth: and keepe the doore of my lips.

4 O let not mine heart bee inclined to any euill thing: let not me be occupied in vngodly workes, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges be ouerthrowen in stony places: that they may heare my words, for they are sweete.

8 Our bones lie scattered before the pit: like as when one breaketh, and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare that they haue layd for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Evening Prayer.

I Cryed vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cryed vnto thee, O Lord, and said: thou art my hope and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer me from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy Name: which thing if thou wilt graunt mee, then shall the righteous resort vnto my company.

Domine

Domine, exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto me for thy trueth and righteousnes sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, he hath smitten my life downe to the ground: hee hath layde me in the darkenesse, as the men that haue beene long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee, as a thirsty land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I bee like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou mee the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirit leade me forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Morning Prayer.

BLessed be the Lord my strength: which teacheth my hands to war, & my fingers to fight.

2 My hope and my fortresse, my castle & deliuerer: my defender, in whom I trust, which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him, or ỹ sonne of man that thou so regardest him:

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoot out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victory vnto kings: & hast deliuered Dauid thy seruant from the perill of the sword.

11 Saue mee, and deliuer mee from the hand of strange children: whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

12 That our sonnes may grow vp as the young plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may bee full and plenteous with all manner of store: that our sheepe may bring forth thousands and ten thousands in our streetes.

14 That our oxen may bee strong to labour, that there be no decay: no leading into captiuity, and no complaining in our streets.

15 Happy

15 Happy are ỹ people that be in such a case: yea blessed are the people which haue the Lord for their God.

Exaltabo te, Deus. Psal. 145.

I Will magnifie thee, O God, my King: and I will praise thy Name for euer and euer.

2 Euery day will I giue thankes vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and maruailous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wonderous workes.

6 So that men shall speake of the might of thy marueilous acts: and I will also tell of thy greatnesse.

7 The memoriall of thine abundant kindnes shall be shewed: and men shall sing of thy righteousnesse.

8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lord: and thy Saints giue thankes vnto thee.

11 They shew the glory of thy kingdome: and talk of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all wait vpon thee, O Lord: & thou giuest them their meat in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his works.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their cry, and will help them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thankes vnto his holy Name, for euer and euer.

Lauda, anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue, will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in Princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shall bee King for euermore: and throughout all generations.

Laudate

Laudate Dominum. Psal. 147.

O Praise the Lord, for it is a good thing to sing praises vnto our God: yea a ioyfull & pleasant thing it is to be thankefull. Evening Prayer.

2 The Lord doth build vp Hierusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sickenesse.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisedome is infinite.

6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thankesgiuing: sing praises vpon the harpe vnto our God.

8 Which couereth the heauen with cloudes, & prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, & herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong Rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flower of wheate.

15 Hee sendeth forth his Commandement vpon earth: and his word runneth very swiftly.

16 Hee giueth snow like wooll: and scattereth the hoare frost like ashes.

17 Hee casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word and melteth them: hee bloweth with his winde, and the waters flow.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any Nation: neither haue the heathen knowledge of his lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the hight.

2 Prayse him all ye Angels of his: praise him all his hoste.

3 Prayse him Sunne and Moone: praise him all ye starres and light.

4 Praise him all ye heauens: and yee waters that be aboue the heauens.

5 Let them prayse the Name of the Lord: for hee spake the word, and they were made, hee commanded, and they were created.

6 Hee hath made them fast for euer and euer: hee hath giuen them a law which shall not be broken.

7 Prayse the Lord vpon earth: yee Dragons and all deepes.

8 Fire and haile, snow and vapours: winde and storme, fulfilling his word.

9 Mountaines and all hils: fruitfull trees, and all cedars.

10 Beastes and all cattell: wormes, and feathered foules.

11 Kings of the earth, and all people: princes, and all Iudges of the world.

12 Yong men and maidens, olde men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise aboue heauen and earth.

13 Hee shall exalt the horne of the people, all his Saints

Saints shall prayse him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the Congregation of Saints praise him.

2 Let Israel reioice in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing prayses vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyful with glory: let them reioyce in their beds.

6 Let the prayses of God bee in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their Kings in chaines: and their Nobles with linkes of yron.

9 That they may bee auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Prayse God in his holinesse: praise him in the firmament of his power.

2 Prayse him in his noble acts: prayse him according to his excellent greatnesse.

3 Prayse him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Prayse him in the Cymbals and dances: praise him vpon the Strings and Pipe.

5 Praise him vpon the wel-tuned Cymbals: praise him vpon the lowd Cymbals.

6 Let euery thing that hath breath: praise the Lord.

FINIS.

¶ Cer-

¶ Certaine godly prayers to bee used *for sundry purposes.*

¶ A prayer necessary for all persons.

OMost mercifull God, I a wretched sinner acknowledge my selfe bound to keep thy holy Commandements, but yet vnable to performe them, & to be accepted for iust without the righteousnesse of Iesus Christ thy onely Sonne, who hath perfectly fulfilled thy Law, to iustifie all them that beleeue and trust in him. Therefore grant me grace, I beseech thee, to bee occupied in doing of good workes which thou commandest in holy Scripture, all the dayes of my life to thy glory, and yet to trust onely in thy mercy, and in Christs merits, to be purged from my sinnes, and not in my good workes, be they neuer so many. Giue me grace to loue thy holy Word feruently, to search the Scriptures diligently, to reade them humbly, to vnderstand them truely, to liue after them effectually. Order my life so, O Lord, that it may be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they neuer so contrary to my desires. Teach me so to pray, that my petitions may bee graciously heard of thee. Keepe me vpright among diuersities of opinions and iudgements in the world, that I neuer swarue from thy trueth taught in holy Scripture. In prosperitie, O Lord, saue mee, that I waxe not proud. In aduer-

sitie

ſtie helpe me, that I neither deſpaire, nor blaſpheme thy holy Name, but taking it patiently, to giue thee thanks, and truſt to bee deliuered after thy pleaſure. When I happen to fall into ſinne through frailty, I beſeech thee to worke true repentance in my heart, that I may be ſorry without deſperation, truſt in thy mercy without preſumption, that I may amend my life, and become truly religious without hypocriſie, lowly in heart without fayning, faithfull and truſtie without deceit, merry without lightneſſe, ſad without miſtruſt, ſober without ſlothfulnes, content with mine owne without couetouſneſſe, to tell my neighbour his fault charitably, without diſſimulation, to inſtruct mine houſehold in thy Lawes truely, to obey our King and all gouernours vnder him vnfainedly, to receiue all Lawes and common ordinances (which diſagree not from thy holy Word) obediently, to pay euery man that which I owe vnto him truely, to backbite no man, nor ſlander my neighbour ſecretly, and to abhorre all vice, louing all goodneſſe earneſtly. O Lord, grant me this to doe, for the glory of thy holy Name. Amen.

¶ A prayer neceſſary to be ſaid at all times.

O Bountifull Jeſu, O ſweet Sauiour, O Chriſt the Sonne of God, haue pitie vpon me, mercifully heare me, and deſpiſe not my prayer. Thou haſt created me of nothing, thou haſt redeemed mee from the bondage of ſinne, death and hell, neither with gold, nor ſiluer, but with thy moſt precious body once offered vpon the Croſſe, and thine owne blood once ſhed for all my ranſome. Therefore caſt me not away, whom thou by thy great Wiſedome haſt made: deſpiſe mee not whom thou haſt redeemed with ſuch a precious treaſure: nor let my wickednеſſe deſtroy that which

thy

thy goodnesse hath builded. Now whiles I liue, O Iesu, haue mercy on me, for if I die out of thy fauour, it will bee too late afterward to call for thy mercy: whiles I haue time to repent, looke vpon me with thy mercifull eyes, as thou diddest vouchsafe to looke vpon Peter thine Apostle, that I may bewaile my sinfull life, and obtaine thy fauour & die therein. I acknowledge that if thou shouldest deale with me according to very iustice, I haue deserued euerlasting death. Therefore I appeale to thy high Throne of mercy, trusting to obtaine Gods fauour, not for my merits, but for thy merits, O Iesu, who hast giuen thy selfe an acceptable Sacrifice to thy Father, to appease his wrath, and to bring all sinners, truely repenting and amending their sinfull life, into his fauour againe. Accept mee, O Lord, among the number of them that shalbe saued, forgiue mee my sinnes, giue mee grace to leade a godly and innocent life, grant mee thy heauenly wisedome, inspire my heart with Faith, Hope, and Charitie, giue me grace to be humble in prosperity, patient in aduersity, obedient to my Rulers, faithfull vnto them that trust me, dealing truely with all men, to liue chastly in wedlocke, to abhorre adultery, fornication, and all vncleannesse, to doe good after my power vnto all men, to hurt no man, that thy Name may be glorified in me during this present life, and that I afterward may obtaine euerlasting life, through thy mercy and the merits of thy passion. Amen.

¶ A generall Confession of sinnes to bee said every Morning.

O Almighty God, our heauenly Father, I confesse and acknowledge, that I am a miserable and wretched

wretched sinner, and haue manifold wayes most grieuously transgressed thy most godly Commandements, through wicked thoughts, vngodly lusts, sinful words and deeds, committed all my whole life. In sinne am I borne and conceiued, and there is no goodnesse in mee, in as much as if thou shouldest enter into thy narrow iudgement with mee, iudging mee according vnto the same, I were neuer able to suffer and abide it, but must needs perish, and bee damned for euer. So little helpe, comfort, or succour is there either in me, or in any other creature. Onely this is my comfort (O heauenly Father) that thou didst not spare thy onely deare beloued Sonne, but diddest giue him vp vnto the most bitter and most vile & slanderous death of the Crosse for mee, that he might so pay the ransome for my sinnes, satisfie thy iudgement, still and pacifie thy wrath, reconcile mee againe vnto thee, and purchase mee thy grace and fauour, and euerlasting life. Wherefore through the merit of his most bitter death and Passion, and through his innocent blood-shedding, I beseech thee, O heauenly Father, that thou wilt vouchsafe to bee gracious and mercifull vnto mee, to forgiue and pardon me all my sinnes, to lighten my heart with thy holy Spirit, to renew, confirme and strengthen me with a right and perfect faith, and to inflame mee in loue toward thee & my neighbour, that I may henceforth with a willing and glad heart walke as becommeth me in thy most godly Commandements, and so glorifie and praise thee euerlastingly. And also that I may with a free conscience, and quiet heart, in all manner of temptations, afflictions, or necessities, and euen in the very pangs of death cry boldly and merily vnto thee, & say, I beleeve in God the Father Almighty, maker of heaven & earth, and in Iesus Christ, &c. But O Lord God heauenly Father, to comfort my selfe in affliction,

fliction, and temptation, with these Articles of the Christian Faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it, I come vnto thee to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I cry, and say, Our Father, which art in heaven, hallowed be thy Name, &c.

¶ A prayer to be said in the Morning.

O Mercifull Lord God, heauenly Father, I render most high laud, praise and thanks vnto thee, that thou hast preserued mee both this night, and all the times and dayes of my life hitherto vnder thy protection, and hast suffered me to liue vnto this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life from henceforth into thy tuition, ruling and gouerning me with thy holy Spirit, that al manner of darknesse of misbeliefe, infidelitie, and of carnall lusts and affections, may be vtterly chased and driuen out of my heart, and that I may be iustified and saued both body and soule, through a right and perfect faith, and so walke in the light of thy most godly Truth, to thy glory and praise, and to the profite and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

ALl possible thanks that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past to be prosperous vnto vs: and we beseech thee likewise to prosper all this same day vnto vs for thy glory, and for the health of our soule, and that thou which art the true light not knowing any going downe, and which art the Sunne eternall, giuing

uing life, food, and gladneſſe vnto all things, vouchſafe to ſhine into our mindes, that wee may not any where ſtumble to fall into any ſinne, but may through thy good guiding and conducting, come to the life euerlaſting. Amen.

O Lord Jeſus Chriſt, which art the true Sunne of the world, euermore ariſing, and neuer going downe, which by thy moſt wholſome appearing and light, doeſt bring forth, preſerue, nourith, and refreſh all things, as well that are in heauen, as alſo that are on earth, we beſeech thee mercifully and fauourably to ſhine into our hearts, that the night and darkeneſſe of ſinnes, and the miſts of errors on euery ſide driuen away, thou brightly ſhining within our hearts, we may all our life ſpace goe without any ſtumbling or offence, and may decently & ſeemely walke, as in the day time, being pure and cleane from the workes of darkeneſſe, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and with the holy Ghoſt, liueſt and reigneſt for euer and euer. Amen.

O God and Lord, Jeſus Chriſt, thou knoweſt, yea, and haſt alſo taught vs how great the infirmitie and weakeneſſe of man is, and how certaine a thing it is that it can doe nothing without thy godly helpe. If man truſt in himſelfe, it cannot be auoided, but that he muſt run headlong, and fall into a thouſand dangers and miſchiefes: O our Father, haue thou pitie & compaſſion vpon the weakeneſſe of vs thy children, be thou preſt and ready to helpe vs alwaies powring thy mercy vpon vs, and proſpering whatſoeuer we godly goe about: ſo that thou giuing vs light, we may ſee what things are truely good indeed: thou incouraging vs, wee may haue an earneſt deſire to the ſame: and thou being our guide, we may come whereto to obtaine them:

for

for wee, hauing nothing but mistrust in our selues, doe yeeld and commit our selues full and whole vnto thee alone, which worketh all things in all creatures, to thy honour and glory. So be it.

¶ A prayer to be said at night going to bed.

O Mercifull Lord God, heauenly Father, whether we sleepe or wake, liue or die, we are alwayes thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of me, & not to suffer me to perish in the workes of darkenesse, but to kindle the light of thy countenance in my heart, that thy godly knowledg may daily increase in me through a right & pure faith, & that I may alwayes be found to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Sauiour. Amen.

¶ A prayer containing the duety of every true Christian.

O Most mighty God, mercifull & louing Father, I wretched sinner come vnto thee in the name of thy dearely beloued Sonne Iesus Christ my onely Sauiour & Redeemer: and I most humbly beseech thee for his sake to be mercifull vnto me, and to cast all my sins out of thy sight & remembrance, through the merits of his bloody death & passion. Powre vpon me, O Lord, thy holy Spirit of wisedome and grace, gouerne and lead me by thy holy word, that it may be a lantern vnto my feet, & a light vnto my steps. Shew thy mercy vpon mee, and so lighten the naturall blindnesse and darkenesse of my heart through thy grace, that I may daily bee renewed by the same Spirit and grace: By the which, O Lord, purge the grossenes of my hearing & vnderstanding, that I may profitably reade, heare and vnderstand thy word and heauenly will, beleeue, and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euerlasting life.

Worthie

Mortifie & kill all vice in me, that my life may expresse my faith in thee: mercifully heare the humble suit of thy seruant, and grant me thy peace al my daies: graciously pardon mine infirmities, & defend mee in all dangers of body, goods & name: but most chiefly my soule against all assaults, temptations, accusations, subtill baits & sleights of that old enemy of mankind, Satan that roaring lyon, euer seeking whom he may deuoure.

And heere, O Lord, I prostrate, with most humble minde craue of thy diuine Maiestie to be mercifull vnto the vniuersall Church of thy Son Christ: And specially according to my bounden duety beseech thee for his sake, to blesse, saue and defend the principal member thereof, thy seruant our most deare & Soueraigne Lord King Charles, encrease in his Royall heart true faith, godly zeale, and loue of the same: and grant him victory ouer all his enemies, a long, prosperous, and honourable life vpon earth, a blessed end, and life euerlasting.

Moreouer, O Lord, grant vnto his Maiesties most honourable Counsellers and euery other member of this thy Church of England, that they and we in our seuerall callings may truely and godly serue thee. Plant in our hearts true feare, and honour of thy Name, obedience to our Prince, and loue to our neighbours: encrease in vs true faith, & religion: repenish our minds with all goodnesse, and of thy great mercy keepe vs in the same till the end of our liues: Giue vnto vs a godly zeale in prayer, true humility in prosperity, perfect patience in aduersity, and continual ioy in the holy Ghost.

And lastly, I commend vnto thy Fatherly protection all that thou hast giuen mee, as wife, children, and seruants: Aid me, O Lord, that I may gouerne, nourish, and bring them vp in thy feare and seruice: And forasmuch as in this world, I must alwayes bee at warre and strife, not with one sort of enemies, but with an

infinite number, not onely with flesh and blood, but with the deuill, which is the Prince of darkenesse, and with wicked men, executers of his most damnable will: grant mee therefore thy grace, that being armed with thy defence, I may stand in this battell with an inuincible constancie against all corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combat, which during this life I must sustaine, in the end I may attaine to thy heauenly rest: which is prepared for mee and all thine elect, through Christ our Lord and onely Sauiour. Amen.

¶ Certaine godly prayers for sundry dayes.

Munday.

ALmightie God, the Father of mercie, and God of all comfort, which onely forgiuest sin: forgiue vnto vs our sins, good Lord, forgiue vnto vs our sins: that by the multitude of thy mercies they may bee couered and not imputed vnto vs, & by the operation of the holy Ghost we may haue power & strength hereafter to resist sin, by our Sauiour & Lord Jesus Christ. Amen.

Tuesday.

O Lord God, which despisest not a contrite heart, and forgettest the sinnes and wickednesse of a sinner, in what houre soeuer he doth mourne and lament his old manner of liuing: grant vnto vs, O Lord, true contrition of heart, that we may vehemently despise our sinfull life past, and wholly be conuerted vnto thee, by our Sauiour and Lord Jesus Christ. Amen.

Wednesday.

O Mercifull Father, by whose power and strength wee may ouercome our enemies both bodily and ghostly: grant vnto vs O Lord, that according to our promise made in our Baptisme, wee may ouercome the

chiefe

chiefe enemies of our soule, that is the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit, and so after leade our liues in holinesse and righteousnesse, that we may serue thee in spirit and trueth, and that by our Sauiour and Lord Iesus Christ. Amen.

Thursday.

O Almighty and euerlasting God, which not onely giuest euery good and perfect gift, but also increasest those gifts that thou hast giuen: wee most humbly beseech thee, mercifull God, to increase in vs the gift of faith, that wee may truely beleeue in thee, and in thy promise made vnto vs: and that neither by our negligence, nor infirmity of the flesh, nor by grieuousnesse of temptation, neither by the subtill crafts and assaults of the deuill, we be driuen from faith in the blood of our Sauiour and Lord Iesus Christ. Amen.

Friday.

GRant vnto vs, O mercifull God, wee most heartily beseech thee, knowledge and true vnderstanding of thy word, that all ignorance expelled, wee may know what thy will and pleasure is in all things, and how to do our duties, and truely to walke in our vocation, and that also wee may expresse in our liuing, those things that we doe know, that we be not onely knowers of thy word, good Lord, but also bee workers of the same, by our Sauiour and Lord Iesus Christ. Amen.

Saturday.

O Almightie God, which hast prepared euerlasting life to all those that bee thy faithfull seruants: grant vnto vs, Lord, sure hope of the life euerlasting, that we being in this miserable world, may haue some taste and feeling of it in our hearts, and that not by our deseruing, but by the merits and deseruing of our Sauiour and Lord Iesus Christ. Amen.

O Mercifull God, our only aid, succour, and strength at all times: grant vnto vs, O Lord, that in the time of prosperity, wee be not proud, and so forget thee, but that with our whole heart and strength wee may cleaue vnto thee, and in the time of aduersitie, that wee fall not into infidelity & desperation, but that alwayes with a constant faith wee may call for helpe vnto thee. Grant this, O Lord, for our Aduocates sake and Sauiour Iesus Christ. Amen.

Sunday.

O Almightie and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: Grant vnto vs, O Lord, thy holy Spirit, that he may beare witnesse with our spirit, that we be thy children and heires of thy kingdome, and that by the operation of this Spirit, we may kill all carnall lusts, vnlawfull pleasures, concupiscences, euil affections contrary vnto thy wil, by our Sauiour and Lord Iesus Christ. Amen.

¶ A prayer for trust in God.

THe beginning of the fall of man, was trust in himself. The beginning of the restoring of man, was distrust in himselfe, and trust in God. O most gracious & most wise guide, our Sauiour Christ, which doest leade them the right way of immortall blessednes, which truly and vnfainedly trusting in thee, commit themselues to thee: grant vs that like as we be blinde and feeble indeed, so we may take and repute our selues, that we presume not of our selues to see to our selues, but so farre to see, that alway we may haue thee before our eyes, to follow thee being our guide, to be ready at thy call most obediently, and to commit our selues wholly vnto thee, that thou which onely knowest the way, mayest leade vs the same way vnto our heauenly desires: to thee with the Father and the holy Ghost, bee glory for euer. Amen.

¶ A

¶ A prayer against worldly carefulnesse.

O Most deare and tender Father, our defender and nourisher, endue vs with thy grace, that we may cast off the great blindnesse of our mindes, and carefulnesse of worldly things, and may put our whole study and care in keeping of thy holy Law, and that we may labour and trauell for our necessities in this life like the birds of the ayre, and the lilies of the field, without care. For thou hast promised to bee carefull for vs, and hast commanded that vpon thee wee should cast all our care: which liuest and reignest world without end. Amen.

¶ A prayer against temptation.

O Lord Jesus Christ, the only stay & defence of our mortall state, our only hope, our onely saluation, our glory & our triumph, who in the flesh (which thou hadst for our onely cause taken vpon thee) didst suffer thy selfe to bee tempted of Satan, and who onely and alone of all men didst vtterly ouercome and vanquish sinne, death, the world, the deuill, and all the kingdome of hell: and whatsoeuer thou hast so ouercommed, for our behoofe it is that thou hast ouercommed it, neither hath it beene thy will, to haue any of thy seruants to keepe battell, or fight with any the aforesaid euils, but of purpose to reward vs with a crown of the more glorie for it, and to the intent, that thou mightest likewise ouerthrow Satan in thy members, as thou hadst before done in thine owne person, giue thou (wee beseech thee) vnto vs thy souldiers (O Lion most victorious of the tribe of Juda) strength against the roaring Lion, which continually wandreth to and fro, seeking whom he may deuoure. Thou being that same Serpent, the true giuer of health and life that was nayled on high vpon a tree, giue vnto vs thy silly ones wilines against the deceitful awaiting of the most subtil serpent. Thou

being a Lambe as white as snow, the vanquisher of Satans tyranny, giue vnto vs thy little sheepe, the strength and vertue of thy Spirit, that being in our owne selues weake and feeble, and in thee strong and valiant, wee may withstand and ouercome all assaults of the deuill, so that our ghostly enemy may not glory on vs, but being conquered through thee, we may giue thankes vnto thy mercy which neuer leauest them destitute that put their trust in thee. Who liuest and reignest God for euer without end. Amen.

¶ A prayer for the obtaining of wisedome. Wisd. 9.

O God of our fathers, and Lord of mercy, thou that hast made all things with thy word, and ordained man through thy wisedome, that he should haue dominion ouer the creatures which thou hast made, that hee should order the world according to equity and righteousnes, and execute iudgement with a true heart: giue me wisedome, which is euer about thy seat, and put me not out from among thy children: for I thy seruant and son of thine handmaid, am a feeble person, of a short time, and too yong to the vnderstanding of thy Iudgement & Lawes: yea, though a man be neuer so perfect among the children of men, yet if thy wisedome be not with him, hee shalbe nothing worth: O send thy wisedome out of thy holy heauens, & from the throne of thy Maiesty that she may be with me, and labour with me, that I may know what is acceptable in thy sight, for she knoweth and vnderstandeth al things, and she shall conduct me right soberly in thy workes, & preserue me in her power, so shall my workes be acceptable. Amen.

¶ A prayer for patience in trouble.

HOw hast thou (O Lord) humbled and plucked me downe? I dare now vnneathes make my prayers vnto thee, for thou art angry with mee, but not without my deseruing. Certainly I haue sinned, O Lord, I confesse

confesse it, I will not denie it: but, O my God, pardon my trespasses, release my debts, render now thy grace againe vnto me, stop my wounds, for I am all to plagued and beaten, yet Lord, this notwithstanding I abide patiently, and giue my attendance on thee, continually waiting for relieſe at thy hand, and that not without skill, for I haue receiued a token of thy fauour and grace towards me, I meane, thy word of promise concerning Christ, who for me was offred on the crosse for a ransome, a sacrifice and price for my sins: wherefore according to that thy promise, defend mee Lord by thy right hand and giue a gracious eare to my request, for all mans stayes are but vaine. Beate downe therefore mine enemies thine owne selfe, with thy power which art mine onely aider and protector, O Lord God Almighty. Amen.

¶ A prayer to be said at the houre of death.

O Lord Iesus, which art the onely health of all men liuing, and the euerlasting life of them which die in Faith: I wretched sinner giue and submit my selfe wholly vnto thy most blessed will. And being sure that the thing cannot perish which is committed vnto thy mercy, willingly now I leaue this fraile and wicked flesh, in hope of the Resurrection, which in better wise shall restore it to mee againe. I beseech thee most mercifull Lord Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt couer and defend mee with the buckler of thy mercy against all the assaults of the deuill. I see and acknowledge that there is in my selfe no helpe of saluation, but all my confidence, hope and trust is in thy most mercifull goodnesse, I haue no merits nor good workes, which I may alledge before thee. Of sinnes and euill workes (alas I see a great heape, but

through thy mercy I trust to be in the number of them to whom thou wilt not impute their sins, but take and accept me for righteous and iust, and to be the inheritor of euerlasting life. Thou mercifull Lord wast borne for my sake, thou diddest suffer both hunger and thirst for my sake, thou didst preach and teach, thou diddest pray & fast for my sake, thou didst all good works and deeds for my sake, thou sufferedst most grieuous paines and torments for my sake, and finally, thou gauest thy most precious Body to die, and thy blood to be shed on the Crosse for my sake. Now most mercifull Sauiour, let all these things profit mee, which thou freely hast giuen mee, that hast giuen thy selfe for mee. Let thy blood cleanse and wash away the spots and foulenesse of my sinnes. Let thy righteousnesse hide and couer mine vnrighteousnesse. Let the merits of thy passion and blood be the satisfaction for my sinnes. Giue mee, Lord, thy grace, that my faith and saluation in thy blood wauer not in me, but be euer firme and constant, that the hope of thy mercy and life euerlasting neuer decay in mee, that charitie waxe not cold in mee. Finally, that the weakenesse of my flesh bee not ouercome with the feare of death. Grant mee mercifull Sauiour, that when death shall shut vp the eyes of my body, yet that the eyes of my soule may still behold and looke vpon thee: that when death hath taken away the vse of my tongue and speech, yet that my heart may crie and say vnto thee, In manus tuas Domine, commendo spiritum meum (that is to say) O Lord into thy hands I giue and commit my soule:

Domine Iesu, accipe spiritum meum,

Lord Iesu, receiue my soule vnto thee. Amen.

FINIS.

THE FORME AND MANNER OF MAKING AND CONSECRATING BISHOPS, PRIESTS, AND DEACONS.

DVBLIN:
Printed by the Society of Stationers, Printers to the Kings most Excellent Majestie. 1637.

THE PREFACE.

IT is evident unto all men, diligently reading holy Scripture, and ancient Authors, that from the Apoſtles time, there hath beene theſe orders of Miniſters in Chriſts Church, Biſhops, Prieſts, and Deacons; which Offices were evermore had in ſuch reverent eſtimation, that no man by his owne private authority, might preſume to execute any of them, except he were firſt called, tryed, examined and knowne to have ſuch qualities, as were requiſite for the ſame, and alſo by publique prayer, with impoſition of hands, approved and admitted thereunto. And therefore, to the intent theſe orders ſhould be continued, and reverently uſed and eſteemed in this Church of England, it is requiſite that no man (not being at this preſent, Biſhop, Prieſt, nor Deacon, ſhall execute any of them, except hee be called, tryed, examined, and admitted, according to the forme hereafter following. And none ſhall be admitted a Deacon, except he be twenty one yeares of age at the leaſt. And every man which is to be admitted a Prieſt, ſhall be full foure and twenty yeares old. And every man which is to be conſecrated a Biſhop, ſhalbe fully thirty yeares of age. And the Biſhop knowing, either by himſelfe, or by ſufficient teſtimony, any perſon to bee a man of vertuous converſation, and without crime, and after examination and tryall, finding him learned in the Latine tongue, and ſufficiently inſtructed in holy Scripture, may upon a Sunday or Holy day, in the face of the Church, admit him a Deacon, in ſuch manner and forme as heereafter followeth.

¶ The

¶ The Forme and manner of ordering of DEACONS.

FIrſt, when the day appointed by the Biſhop is come, there ſhall be an exhortation, declaring the duety and office of ſuch as come to bee admitted Miniſters, how neceſſary ſuch orders are in the Church of Chriſt, and alſo how the people ought to eſteeme them in their vocation.

After the exhortation ended, the Archdeacon or his Deputie, ſhall preſent ſuch as ſhall come to the Biſhop to be admitted, ſaying theſe words.

REuerend Father in God, I preſent vnto you theſe perſons preſent, to be admitted Deacons.

The Biſhop.

TAke heed that the perſons whom ye preſent vnto vs, be apt and meet, for their learning and godly converſation, to exerciſe their miniſtery duely, to the honour of God, and edifying of his Church.

The Archdeacon ſhall anſwere.

I haue enquired of them, and alſo examined them, and thinke them ſo to be.

And the Biſhop ſhall ſay vnto the people.

BRethren, if there be any of you, who knoweth any impediment or notable crime, in any of theſe perſons preſented to bee ordered Deacons, for the which he ought not to be admitted to the ſame, let him come forth in the name of God, and ſhew what the crime or impediment is.

And if any great crime or impediment bee objected, the Biſhop ſhall ſurceaſe from ordering that perſon, vntill ſuch time as the party accuſed, ſhall trye himſelfe of that crime.

Then

The Ordering of Deacons.

Then the Biſhop commending ſuch as ſhall be found meet to be ordered, to the Prayers of the Congregation, with the Clearkes and People preſent, ſhall ſay or ſing the Letany, as followeth, with the Prayers.

The Letanie and Suffrages.



O God the Father of heauen: haue mercy vpon vs miſerable ſinners.

O God the Father of heaven: have mercy vpon us miſerable ſinners.

O God the Sonne Redeemer of the world: haue merry vpon vs miſerable ſinners.

O God the Sonne Redeemer of the world: have mercy upon us miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercy vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: have mercy upon us miſerable ſinners.

O holy, bleſſed, and glorious Trinity, three perſons and one God: haue mercy vpon vs miſerable.

O holy, bleſſed, and glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with vs for euer.

Spare us good Lord.

From all euill and miſchiefe, from ſinne, from the crafts and aſſaults of the deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliver us.

From all blindneſſe of heart, from pride, vaine-glory, and hypocriſie, from enuie, hatred, and malice, and all vncharitablneſſe.

Good Lord deliver us.

From fornication, and all other deadly ſinne, and from all the deceits of the world, the fleſh and the deuill.

Good Lord deliver us.

From lightning and tempeſt, from plague, peſtilence and famine, from battell and murther, and from ſudden death.

Good Lord deliver us.

From

From all ſedition and priuy conſpiracy, from all falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy word and commandement.

Good Lord deliver us.

By the myſtery of thy holy Incarnation, by thy holy Nativity and Circumciſion, by thy Baptiſme, Faſting, and Temptation.

Good Lord deliver us.

By thine agony and bloody ſweat, by thy Croſſe and Paſſion, by thy precious Death and Buriall, by thy glorious Reſurrection and Aſcenſion, and by the comming of the holy Ghoſt.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Judgement.

Good Lord deliver us.

We ſinners doe beſeech thee to heare us (O Lord God) and that it may pleaſe thee to rule and gouerne thy holy Church vniverſally in the right way.

We beſeech thee to heare us good Lord.

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſeruant Charles, our moſt gracious King and Gouernour.

We beſeech thee to heare us good Lord.

That it may pleaſe thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee to heare us good Lord.

That it may pleaſe thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beſeech thee to heare us good Lord.

That it may pleaſe thee to bleſſe and preſerue our gracious Queene Mary, Prince Charles, and the reſt of the Royall Progenie.

We beſeech thee to heare us good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtors, and Miniſters of the Church, with true knowledge and vnderſtanding of thy Word, and that both by their preaching and liuing, they may ſet it forth, and ſhew it accordingly.

We beſeech thee to heare us good Lord.

That it may pleaſe thee to endue the Lords of the Councell, and all the Nobility, with grace, wiſedome and vnderſtanding.

We beſeech thee to heare us good Lord.

That it may pleaſe thee to bleſſe and keep the Magiſtrates, giuing them grace to execute Juſtice, and to maintaine Trueth.

We beſeech thee to heare us good Lord.

That it may please thée to bleſſe and kéepe all thy people.

We beſeech thee to heare us good Lord.

That it may please thée to giue to all Nations, vnity, peace, and concord.

We beſeech thee to heare us good Lord.

That it may please thée to giue vs an heart to loue and dread thée, and diligently to liue after thy Commandements.

We beſeech thee to heare us good Lord.

That it may please thée to giue to all thy people increase of grace, to heare méekely thy Word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit.

We beſeech thee to heare us good Lord.

That it may please thée to bring into the way of trueth, all such as haue erred, and are deceiued.

We beſeech thee to heare us good Lord.

That it may please thée to ſtrengthen such as doe ſtand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feet.

We beſeech thee to heare us good Lord.

That it may please thée to succour, helpe and comfort all that be in danger, neceſſity, and tribulation.

We beſeech thee to heare us good Lord.

That it may please thée to preſerue all that trauell by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew thy pity vpon all priſoners and captiues.

We beſeech thee to heare us good Lord.

That it may please thée to defend and prouide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare us good Lord.

That it may please thée to haue mercy vpon all men.

We beſeech thee to heare us good Lord.

That it may please thée to forgiue our enemies, perſecutors and ſlanderers, and to turne their hearts.

We beſeech thee to heare us good Lord.

That it may please thée to giue and preſerue to our vſe the kindly fruits of the earth, ſo as in due time we may enioy them.

We beſeech thee to heare us good Lord.

That it may please thée to giue vs true repentance, to forgiue vs all our ſins, negligences, and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy Word.

We beſeech thee to heare us good Lord.

Sonne of God: we beſeech thée to heare vs.
Sonne of God: we beſeech thee to heare us.
O Lambe of God, that takeſt away the ſinnes of the world.
Grant us thy peace.
O Lambe of God, that takeſt away the ſinnes of the world.
Have mercy upon us.
O Chriſt heare vs.
O Chriſt heare us.
Lord haue mercy vpon vs.
Lord have mercy upon us.
Chriſt haue mercy vpon vs.
Chriſt have mercy upon us.
Lord haue mercy vpon vs.
Lord have mercy upon us.
Our Father which art in heauen, &c.
And leade us not into temptation.
But deliver us from euill. Amen.
The Verſicle.
O Lord deale not with vs after our ſinnes.
Anſwer.
Neither reward vs after our iniquities.

¶ Let vs pray.

O God mercifull Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as bee ſorrowfull, mercifully aſſiſt our prayers that we make before thée, in all our troubles and aduerſities, whenſoeuer they oppreſſe vs: and graciouſly heare vs, that thoſe euils which the craft and ſubtilty of the deuill or man worketh againſt vs, be brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed, that we thy ſeruants being hurt by no perſecutions, may euermore giue thankes vnto thée in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, helpe us, and deliver us for thy Names ſake.

O God, we haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou didſt in their dayes, and in the old time before them.

O Lord ariſe, helpe us, and deliver us for thine honour.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall be: world without end. Amen.

From

From our enemies defend vs, O Christ.
Graciously looke upon our afflictions.
Pitifully behold the sorrowes of our hearts.
Mercifully forgive the sinnes of thy people.
Fauourably with mercy heare our prayers.
O Sonne of David: have mercy upon us.
Both now and euer vouchsafe to heare vs, O Christ.
Graciously heare us, O Christ: graciously heare us, O Lord Christ.

The Versicle.

O Lord, let thy mercy be shewed vpon vs.

Answer.

As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake, turne from vs all those euils that we most righteously haue deserued: and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and pureness of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

ALmightie God, which hast giuen vs grace at this time with one accord to make our common supplications vnto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life euerlasting. Amen.

¶ Then shall be said also this that followeth.

ALmighty God, which by thy diuine prouidence hast appointed diuers orders of Ministers in the Church, and diddest inspire thine holy Apostles, to chuse vnto this order of Deacons, the Martyr S. Stephen with other: mercifully behold these thy seruants, now called to the like office and administration: replenish them so with the truth of thy doctrine, and innocencie of life, that both by thy word and good example, they may faithfully serue thee in this office, to the glory of thy Name, and profit of the Congregation, through the merits of our Sauiour Iesu Christ, who liueth and reigneth with thee and the holy Ghost, now and for euer. Amen.

Then

The Ordering of Deacons.

Then shall be sung or sayd the Communion of the day, saving the Epistle shall be read out of Timothy, as followeth.

LIkewise must the Ministers be honest, not double tongued, not giuen vnto much wine, neither grædy of filthy lucre, but holding the mysterie of the faith, with a pure conscience: and let them first be proued, and then let them minister, so that no man be able to reproue them. Euen so must their wiues be honest, not euill speakers, but sober, and faithfull in all things. Let the Deacons be the husbands of one wife, and such as rule their Children well, and their owne households: For they that minister well, get themselues a good degrée, and a great liberty in the faith which is in Christ Iesu.

These things write I vnto thee, trusting to come shortly vnto thée: but and if I tarry long, that then thou mayest yet haue knowledge how thou oughtest to behaue thy selfe in the house of God, which is the congregation of the liuing God, the pillar and ground of truth. And without doubt, great is that mysterie of godlinesse. God was shewed in the flesh, was iustified in the spirit, was séene among the Angels, was preached vnto the Gentiles, was beléeued on in the world, and receiued vp in glory.

Or else this out of the sixth of the Acts.

THen the twelue called the multitude of the Disciples together, and sayd, It is not méete that we should leaue the word of God, and serue Tables. Wherefore brethren, looke yée out among you seuen men of honest report, and full of the holy Ghost and wisedome, to whom wee may commit this businesse: but wée will giue our selues continually to prayer, and to the administration of the word. And that saying pleased the whole multitude. And they chose Stephen, a man full of faith, and full of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicholas, a conuert of Antioch. These they set before the Apostles, and when they had prayed, they layd their hands on them. And the word of God increased, and the number of the Disciples multiplied in Ierusalem greatly, and a great company of the Priests were obedient vnto the faith.

And before the Gospell, the Bishop sitting in a Chayre, shall cause the Oath of the Kings Supremacy, and against the power and authority of all forreigne Potentates, to be ministred unto every of them that are to be ordered.

¶ The Oath of the Kings Soveraigntie.



I A. B. doe vtterly testifie and declare in my conscience that the Kings Highnesse is the onely supreame Gouernour of this Realme, and of all other his Highnesse Dominions and Countries, aswell in all spirituall or Ecclesiasticall things or causes, as Temporall, and that no forreigne Prince, Person, Prelate, State or Potentate, hath or ought to haue any Iurisdiction, power, superioritie, preheminence, or authority Ecclesiasticall, or Spirituall within this Realme, and therefore I doe vtterly renounce and forsake all forreigne Iurisdictions, Powers, Superiorities, and authorities: and doe promise that from henceforth, I shall beare faith and true Allegiance to the Kings Highnesse, his Heires and lawfull Successours, and to my power shall assist and defend all Iurisdictions, Priuiledges, Preheminencies and Authorities, granted or belonging to the Kings Highnesse, his Heires and Successours, or vnited and annexed to the Imperiall Crowne of this Realme, so helpe me God, and the Contents of this Booke.

Then shall the Bishop examine every one of them that are to be ordered, in the presence of the people, after this manner following.

DOe you trust that you are inwardly moued by the holy Ghost to take vpon you this office and ministration, to serue God, for the promoting of his glory, and the edifying of his people?

Answere.

I trust so.

The Bishop.

Doe you thinke that yee truly be called according to the will of our Lord Iesus Christ, and the due order of this Realme, to the Ministery of the Church?

Answere.

I thinke so.

The Bishop.

Doe you vnfaynedly beleeue all the Canonicall Scriptures of the Old and New Testament?

Answer.

I doe beleeue. Answere.

The Bishop.

WIll you diligently reade the same vnto the people assembled in the Church, where you shalbe appointed to serue?

I will. Answer.

The Bishop.

IT appertayneth to the office of a Deacon in the Church, where he shall be appointed to assist the Priest in diuine Seruice, and specially when he ministreth the holy Communion, and to helpe him in distribution thereof, and to reade holy Scriptures and Homilies in the Congregation, and to instruct the youth in the Catechisme, to baptize and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his office, where prouision is so made, to search for the sicke, poore, and impotent people of the Parish, to intimate their estates, names, and places where they dwell vnto the Curate, that by his exhortation they may be relieued by the Parish, or other conuenient almes: will you doe this gladly and willingly?

Answer.

I will doe so by the helpe of God.

The Bishop.

WIll you apply all your diligence to frame and fashion your owne liues, and the liues of your family, according to the doctrine of Christ, and to make both your selues and them, as much as in you lyeth, wholesome examples of the flocke of Christ?

Answere.

I will doe so, the Lord being my helper.

The Bishop.

WIll you reuerently obey your Ordinarie, and other chiefe Ministers of the Church, and them to whom the gouernment and charge is committed ouer you, following with a glad minde and will, their godly admonitions? Answer.

I will indeauour my selfe, the Lord being my helper.

Then the Bishop laying his hands seuerally vpon the heads of every of them, shall say,

Take thou authority to execute the office of a Deacon in the Church of God committed vnto thee: In the Name of the Father, the Sonne, and the holy Ghost. Amen.

Then shall the Bishop deliver to every one of them the New Testament, saying,

Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto ordinarily commanded.

Then one of them appointed by the Bishop, shall read the Gospell of that day.

The Ordering of Deacons.

Then ſhall the Biſhop proceed to the Communion, and all that are ordered ſhall tarry and receive the holy Communion the ſame day with the Biſhop.

The Communion ended, after the laſt Collect, and immediately before the Benediction, ſhall be ſayd this Collect following.

ALmighty God, giuer of all good things, which of thy great goodneſſe haſt vouchſafed to accept, and take theſe thy ſeruants vnto the offices of Deacons in thy Church: make them we beſeech thee (O Lord) to bee modeſt, humble and conſtant in their miniſtration, to haue a ready will to obſerue all ſpirituall diſcipline, that they hauing alwayes the teſtimonie of a good conſcience, and continuing euer ſtable and ſtrong in thy Sonne Chriſt, may ſo well vſe themſelues in this inferiour office, that they may be found worthy to be called vnto the higher miniſteries in thy Church, through the ſame thy Sonne our Sauiour Chriſt, to whom be glory and honour world without end. Amen.

And here it muſt be ſhewed vnto the Deacon, that hee muſt continue in that office of a Deacon, the ſpace of a whole yeare at the leaſt (except for reaſonable cauſes it be otherwiſe ſeene to the Ordinary) to the intent hee may be perfect, and well expert in the things appertayning to the Eccleſiaſticall adminiſtration, in executing whereof, if hee be found faithfull and diligent, he may be admitted by his Dioceſan, to the order of Prieſthood.

¶ The forme of Ordering *of Prieſts.*

When the exhortation is ended, then ſhall follow the Communion. And for the Epiſtle, ſhall be read out of the twentieth Chapter of the Acts of the Apoſtles, as followeth.

FRom Mileto, Paul ſent meſſengers to Epheſus, and called the Elders of the Congregation: which when they were come to him, he ſayd vnto them, Ye know that from the firſt day that I came into Aſia, after what manner I haue bẽn with you at all ſeaſons, ſeruing the Lord with all humbleneſſe of minde, & with many teares & temptations, which happed vnto me by the layings a wait of ẏ Iewes, becauſe I would kẽp backe nothing ẏ was p:ofitable vnto you, but to ſhew you, & teach you openly throughout euery houſe, witneſſing both

both to the Iewes, and also to the Grekes, the repentance that is toward God, and the faith which is toward our Lord Iesus. And now behold, I goe bound in the spirit vnto Hierusalem, not knowing the things that shall come on me there, but that the holy Ghost witnesseth in euery City, saying, that bands and troubles abide me. But none of these things moue me, neither is my life deare vnto my selfe, that I might fulfil my course with ioy, and the ministration of the Word, which I haue receiued of the Lord Iesu, to testifie the Gospell of the grace of God. And now behold, I am sure that henceforth yée all (through whom I haue gone preaching the kingdome of God) shall sée my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men: For I haue spared no labour, but haue shewed you all the counsell of God. Take heed therefore vnto your selues, and to all the flock, among whom the holy Ghost hath made you ouerséers, to rule the Congregation of God, which he hath purchased with his blood. For I am sure of this, that after my departing shall grieuous wolues enter in among you, not sparing the flock. Moreouer, of your own selues shall men arise, speaking peruerse things, to draw disciples after them. Therefore awake, and remember, that by the space of three yeares, I ceased not to warne euery one of you night and day with teares.

And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to giue you an inheritance among all them which are sanctified. I haue desired no mans siluer, gold or vesture: Yea, you know your selues, that these hands haue ministred vnto my necessities, and vnto them that were with me. I haue shewed you all things, how that so labouring, yee ought to receiue the weake, and to remember the words of our Lord Iesus, how that he said, It is more blessed to giue, then to receiue.

Or else this third Chapter, of the first Epistle to Timothie.

THis is a true saying, If any man desire the office of a Bishop, he desireth an honest worke. A Bishop therefore must be blameles, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not giuen to ouer much wine, no fighter, not greedy of filthy lucre, but gentle, abhorring fighting, abhorring couetousnesse, one that ruleth well his owne house, one that hath children in subiection with all reuerence. For if a man cannot rule his owne house, how shall he care for the Congregation of God? He may not be a yong Scholer, lest he swell and fall into the iudgement of the euill speaker. He must also haue a good report of them which are without, lest he fall into rebuke and snare of the euill speaker.

1. Tim. 3. This when Priests and Deacons are made both in one day.

Likewise must the Ministers bee honest, not double tongued, not giuen

vnto much wine, neither greedy of filthy lucre, but holding the mystery of the faith, with a pure conscience, and let them first be proued, and then let them minister, so that no man be able to reprowe them.

Euen so must their wiues be honest, not euill speakers: but sober and faithful in all things. Let the Deacons be the husbands of one wife, and such as rule their children well, and their owne housholds: For they that minister well, get themselues a good degree, and great liberty in the faith, which is in Christ Iesus. These things write I vnto thee, trusting to come shortly vnto thee: but if I tarry long, that then thou mayest haue yet knowledge, how thou oughtest to behaue thy selfe in the house of God, which is the Congregation of the liuing God, the pillar and ground of trueth.

And without doubt, great is that mysterie of godlinesse: God was shewed in the flesh, was iustified in the Spirit, was seene among the Angels, was preached vnto the Gentiles, was beleeued on in the world, and receiued vp in glory.

After this shall be read for the Gospell, a piece of the last Chapter of Matthew, as followeth.

IEsus came and spake vnto them, saying, All power is giuen vnto me in heauen and in earth: Goe ye therefore, and teach all Nations, baptizing in the Name of the Father, and of the Son, and of the holy Ghost, teaching them to obserue all things whatsoeuer I haue commanded you: and loe, I am with you alway, euen vntill the end of the world.

Or else this that followeth, out of the tenth Chapter of Iohn.

VErily, verily I say vnto you, He that entreth not in by the doore into the sheepfold, but climbeth vp some other way, the same is a theefe and a murtherer. But hee that entreth in by the doore, is the shepheard of the sheep: to him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And when hee hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him, for they know not the voyce of strangers. This proverbe spake Iesus vnto them, but they vnderstood not what things they were which he spake vnto them. Then said Iesus vnto them againe, Verily, verily I say vnto you, I am the doore of the sheepe: and all (euen as many as came before mee) are theeues and murderers, but the sheepe did not heare them. I am the doore: by mee if any

man enter in, he shalbe safe, & goe in & out and finde pasture. A thiefe commeth not but for to steale, kill, & to destroy. I am come, that they might haue life, and that they might haue it more abundantly. I am the good shepherd. A good shepherd giueth his life for the sheepe. An hired seruant, and he which is not the shepherd (neither the sheepe are his owne) seeth the wolfe comming, and leaueth the sheepe, and fleeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheep. I am the good shepherd, and know my sheep, and am knowne of mine. As my Father knoweth me, euen so know I also my Father. And I giue my life for the sheep. And other sheep I haue, which are not of this fold: them also must I bring, and they shall heare my voyce, and there shall be one fold, and one shepherd.

Or else this, of the twentieth Chapter of Iohn.

THe same day at night, which was the first day of the Sabbaoths, when the doores were shut (where the Disciples were assembled together, for feare of the Iewes) came Iesus, and stood in the midst, and said vnto them, Peace be vnto you, and when he had so said, he shewed vnto them his hands and his side. Then were the Disciples glad, when they saw the Lord. Then said Iesus vnto them againe, Peace be vnto you: As my Father sent me, euen so send I you also. And when he had said those words, he breathed on them, and said vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them: and whosoeuers sinnes yee retaine, they are retained.

When the Gospell is ended, then shall be said or sung.

COme holy Ghost eternall God, proceeding from aboue:
Both from the Father, and the Sonne, the God of peace and loue,
Visit our mindes, and into vs thy heauenly grace inspire:
That in all trueth and godlinesse, we may haue true desire.

Thou art the very Comforter, in all woe and distresse:
The heauenly gift of God most high, which no tongue can expresse,
The fountaine and the liuely spring, of ioy celestiall:
The fire so bright, the loue so cleare, and Vnction spirituall.

Thou in thy gifts art manifold, whereby Christs Church doth stand:
In faithfull hearts writing thy Law, the finger of Gods hand.

According to thy promise made, thou giuest speech of grace:
That through thy helpe, the praise of God, may sound in euery place.
O holy Ghost into our wits send downe thy heauenly light:
Kindle our hearts with feruent loue to serue God day and night.

Strength and stablish all our weaknesse, so feeble and so fraile:
That neither the flesh, the world, nor deuill, against vs doe preuaile.
Put backe our enemy farre from vs, and grant vs to obtaine,
Peace in our hearts, with God and man, without grudge or disdaine.

And grant, O Lord, that thou being, our leader and our guide:
We may eschew the snares of sinne, and from thee neuer slide.
To vs such plenty of thy grace, good Lord, grant we thee pray:
That thou mayest be our Comforter at the last dreadfull day.

Of all strife and dissension, O Lord, dissolue the bands:
And make the knots of peace and loue, throughout all Christian lands.
Grant vs, O Lord, through thee to know, the Father most of might:
That of his deare beloued Sonne, we may attaine the sight.

And that with perfect faith also we may acknowledge thee.
The Spirit of them both alway, one God in persons three.
Laud and praise be to the Father, and to the Sonne equall:
And to the holy Spirit also, one God coeternall.
And pray wee that the onely Sonne, vouchsafe his Spirit to send:
To all that doe professe his Name, vnto the worlds end. Amen.

And then the Archdeacon shall present vnto the Bishop, all them that shall receive the order of Priesthood that day, the Archdeacon saying.

REuerend Father in God, I present vnto you these persons, present, to bee admitted to the order of Priesthood.

Cum interrogatione & responsione, ut in ordine Diaconatus.

And then the Bishop shall say to the people.

GOod people, these bee they whom wee purpose, God willing, to receiue this day vnto the holy office of Priesthood: For after due examination, we finde not to the contrary, but that they bee lawfully called to their function and ministery, and that they bee persons meete for the same: but yet if there

bee

bee any of you, which knoweth any impediment, or notable crime of any of them, for the which hee ought not to bee receiued into this holy ministery, now in the Name of God declare the same.

And if any great crime or impediment be obiected.

Vt supra in Ordinatione Diaconatus, usque ad finem Litaniæ, cum hac Collecta.

ALmighty God, giuer of all good things, which by thy holy Spirit hast appointed diuers orders of Ministers in thy Church, mercifully beholde these thy seruants, now called to the office of Priesthood, and replenish them so with the truth of thy doctrine, and innocency of life, that both by word and good example, they may faithfully serue thee in this office, to the glory of thy Name, and profite of thy Congregation, through the merits of our Sauiour Iesus Christ, who liueth and reigneth with thee, and the holy Ghost, world without end. Amen.

Then the Bishop shall minister unto every one of them the Oath concerning the Kings Supremacy, as it is set forth in the order of Deacons. And that done, he shall say unto them which are appointed to receive the said office, as hereafter followeth.

YOu haue heard brethren, aswell in your priuate examination, as in the exhortation, and in the holy Lessons taken out of the Gospel and of the writings of the Apostles, of what dignity, and of how great importance this office is (whereunto ye be called.) And now we exhort you in the Name of our Lord Iesus Christ, to haue in remembrance into how high a dignity, and to how chargeable an office ye be called, that is to say, the messengers, the watchmen the Pastours, and the Stewards of the Lord, to teach, to premonish, to feede, and prouide for the Lords family, to seeke for Christs sheepe that bee dispersed abroad, and for his children which be in the middest of this naughty world, to be saued through Christ for euer. Haue alwayes therefore printed in your remembrance, how great a treasure is committed to your charge: for they bee the sheepe of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serue, is his spouse and his body.

And if it shall chance the same Church, or any member thereof, to take any hurt

hurt or hinderance, by reason of your negligence, ye know the greatnesse of the fault, and also of the horrible punishment which will ensue. Wherefore, consider with your selues the end of your ministery, towards the children of God, towards the spouse and body of Christ, and see that you neuer cease your labour, your care and diligence, vntill you haue done all that lieth in you, according to your bounden dutie, to bring al such as are, or shalbe committed to your charge, vnto that agreement in faith and knowledge of God, and to that ripenesse and perfectnesse of age in Christ, that there be no place left among you, either of error in Religion, or for viciousnesse in life.

Then, forasmuch as your office is both of so great excellencie, and of so great difficultie, ye see with how great care and studie ye ought to apply your selues aswell that you may shew your selues kind to that Lord who hath placed you in so high a dignity, as also to beware that neither your selues offend neither be occasion that other offend. Howbeit, yee cannot haue a mind and a will thereto of your selues, for that power and abilitie is giuen of God alone. Therefore yee see how yee ought and haue need earnestly to pray for his holy Spirit. And seeing that you cannot by any other meanes, compasse the doing of so weighty a worke pertaining to the saluation of man, but with doctrine and exhortation, taken out of the holy Scriptures, and with a life agreeable vnto the same: Ye perceiue how studious yee ought to be in reading and in learning the Scriptures, and in framing the manners, both of your selues, and of them that specially pertaine vnto you, according to the rule of the same Scriptures: And for this selfe same cause, ye see how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We haue good hope, that you haue well weighed and pondered these things with your selues, long before this time, and that you haue clerely determined, by Gods grace, to giue your selues wholly to this Vocation, whereunto it hath pleased God to call you, so that (as much as lyeth in you) you apply your selues wholly to this one thing, and draw all your cares and studies this way, and to this end. And that you will continually pray for the heauenly assistance of the holy Ghost from God the Father, by the mediation of our onely Mediatour and Sauiour Iesus Christ, that by dayly reading and weighing of the Scriptures, you may so waxe riper and stronger in your Ministery: And that ye may so endeauour your selues from time to time, to sanctifie the liues of you and yours, and to fashion them after the rule and doctrine of Christ: And that ye may be wholsome and godly examples and patterns, for the rest of the Congregation to follow: and that this present Congregation of Christ here assembled, may also vnderstand your mindes and wils in these things: and that this your promise shall more moue you to doe your duties, ye shall answere plainely to these things, which we in the name of the Congregation shall demaund

of

of you touching the same.

Doe you thinke in your heart that you be truely called according to the will of our Lord Iesus Christ, and the order of this Church of England, to the ministery of Priesthood?

Answer.

I thinke it.

The Bishop.

BEe you perswaded that the holy Scriptures containe sufficiently all doctrine required of necessity for eternall saluation, through faith in Iesu Christ? And are you determined with the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternall saluation) but that you shalbe perswaded may be concluded, and proued by the Scripture?

Answer.

I am so perswaded, and haue so determined by Gods grace.

The Bishop.

WIll you then giue your faithfull diligence, alwayes so to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Realme hath receiued the same, according to the Commandements of God, so that you may teach the people committed to your cure and charge, with all diligence to keepe and obserue the same?

Answere.

I will so to doe, by the helpe of the Lord.

The Bishop.

WIll you be ready with all faithfull diligence to banish & driue away all erroneous and strange doctrines, contrary to Gods word, and to vse both publique and priuate monitions and exhortations, as well to the sick as to the whole, within your cures, as need shall require, and occasion be giuen?

Answer.

I will, the Lord being my helper.

The Bishop.

WIll you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as helpe to the knowledge of the same, laying aside the study of the world, and the flesh?

Answer.

Answere.

I will endeauour my selfe so to doe, the Lord being my helper.

The Bishop.

WIll you be diligent to frame and fashion your owne selues, and your families, according to the doctrine of Christ, and to make both your selues and them (as much as in you lieth) wholsome examples and spectacles to the flocke of Christ?

Answere.

I will apply my selfe, the Lord being my helper.

The Bishop.

WIll you maintatne and set forwards (as much as lyeth in you) quietnesse, peace, and loue, among all Christian people, and specially among them that are, or shall be committed to your charge?

Answere.

I will so doe, the Lord being my helper.

The Bishop.

WIll you reuerently obey your Ordinarie, and other chiefe Ministers, vnto whom the gouernment and charge is committed ouer you, following with a glad minde and will, their godly admonitions, and submitting your selues to their godly iudgements?

Answere.

I will so doe, the Lord being my helper.

Then shall the Bishop say.

ALmighty God, who hath giuen you this will to doe all these things, grant also vnto you strength and power to performe the same, that he may accomplish his worke which hee hath begun in you, vntill the time hee shall come at the latter day, to iudge the quicke and the dead.

After this, the Congregation shall be desired, secretly in their prayers, to make humble supplications to God for the aforesayd things: for the which prayers, there shall be a certaine space kept in silence.

That done, the Bishop shall pray in this wise:

¶ Let vs pray.

ALmighty God, and heauenly Father, which of thine infinite loue, and goodnesse towards vs, hast giuen to vs thy onely and most deare beloued Sonne Iesus Christ to be our redæmer and author of euerlasting life, who after hee had made perfect our redemption by his death, and was ascended into heauen, sent abroad into the world his Apostles, Prophets, Euangelists, Doctours and Pastours,

Pastours, by whose labour and ministery, he gathered together a great flocke in all the parts of the world, to set forth the eternall prayse of thy holy Name. For these so great benefites of thy eternall goodnesse, and for that thou hast vouchsafed to call these thy seruants heere present, to the same office and ministery of saluation of mankinde, we render vnto thee most hearty thankes, wee worship and prayse thee, and we humbly beseech thee, by the same thy Sonne, to grant vnto vs all, which eyther here, or elsewhere call vpon thy Name, that we may shew our selues thankefull to thee, for these and all other thy benefits, and that we may daily increase and goe forwards, in the knowledge and faith of thee and thy Sonne, by the holy Spirit. So that aswell by these thy Ministers, as by them to whom they shall be appointed Ministers, thy holy Name may be alwayes glorified, and thy blessed kingdome inlarged, through the same thy Sonne our Lord Iesus Christ, which liueth and reigneth with thee, in the vnitie of the same holy Spirit, world without end. Amen.

When this prayer is done, the Bishop with the Priests present, shall lay their hands seuerally upon the head of every one that receiveth Orders: The Receivers humbly kneeling upon their knees, and the Bishop saying.

REceiue the holy Ghost: whose sinnes thou doest forgiue, they are forgiuen: and whose sinnes thou doest retayne, they are retayned: and be thou a faithfull dispenser of the word of God, and of his holy Sacraments. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

The Bishop shall deliver to every one of them the Bible in his hand, saying.

TAke thou authority to preach the word of God, and to minister the holy Sacraments in this Congregation, where thou shalt be so appointed.

When this is done, the Congregation shall sing the Creede, and also they shall goe to Communion, which all they that receive Orders, shall take together, and remayne in the same place where the hands were layd upon them, untill such time as they have received the Communion.

The Communion being done, after the last Collect, and immediatly before the Benediction, shall be sayd this Collect.

MOst mercifull Father, we beseech thee so to send vpon these thy seruants thy heauenly blessing, that they may be clad about with all iustice, and that

that thy word spoken by their mouthes, may haue such successe, that it may neuer be spoken in vaine. Grant also that wee may haue grace to heare, and receiue the same as thy most holy word, and the meanes of our saluation, that in all our words and deeds wee may seeke thy glory, and the increase of thy Kingdome, through Iesus Christ our Lord. Amen.

And if the Order of Deacons and Priesthood be given both upon one day, then shall all things at the holy Communion be vsed, as they are appointed at the ordering of Priests, Saving that for the Epistle, the whole third Chapter of the first to Timothie shall be reade, as it is set out before in the order of Priests. And immediatly after the Epistle the Deacons shall be ordered. And it shall suffice the Letany to be sayd once.

The Forme of Consecrating of *an Archbishop, or Bishop.*

¶ At the Communion.

The Epistle.

THis is a true saying, If a man desire the office of a Bishop he desireth an honest worke. A Bishop therefore must be blameles, the husband of one wife, diligent, sober, discreet, a keeper of hospitality, apt to teach, not giuen to ouer much wine, no fighter, not greedy of filthy lucre, but gentle, abhorring couetousnesse, one that ruleth well his owne house, one that hath children in subiection with all reuerence. For if a man cannot rule his owne house, how shall he care for the Congregation of God? He may not be a yong Scholler, lest he swell, and fall into the iudgement of the euill speaker. He must also haue a good report of them which are without, lest he fall into rebuke, and the snare of the euill speaker.

The Gospell.

IEsus sayd to Simon Peter, Simon Iohanna, louest thou me, more than these? He sayd vnto him, Yea, Lord, thou knowest that I loue thee: he sayd to him,

Feede

Fæde my Lambes. He sayd to him againe the second time, Simon Johanna, louest thou me: He sayd vnto him, Yea, Lord, thou knowest that I loue thee: he sayd vnto him, Fæde my sheepe. He sayd vnto him the third time, Simon Johanna, louest thou me? Peter was sorry, because he sayd vnto him the third Louest thou me? And he sayd vnto him, Lord, thou knowest all things, thou knowest that I loue thee. Jesus sayd vnto him, Fæde my sheepe.

Or else out of the tenth Chapter of Iohn: as before in the order of Priests.

After the Gospell and Creede ended: first the elected Bishop shall be presented by two Bishops, unto the Archbishop of that Province, or to some other Bishop appointed by his commission: the Bishops that present him, saying.

MOst reuerend Father in God, we present vnto you this godly and well learned man to be consecrated Bishop.

Then shall the Archbishop demand the Kings mandate, for the consecration, and cause it to be reade, and the Oath touching the knowledge of the Kings Supremacy, shall be ministred to the persons elected, as it is set out in the order of Deacons. And then shall be ministred the Oath of due obedience unto the Archbishop, as followeth.

¶ The Oath of due obedience to the *Archbishop*.

IN the Name of God, Amen. I N. chosen Bishop of the Church and See of N. doe professe and promise all due reuerence and obedience to the Archbishop, and to the Metropoliticall Church of N. and to their successours: so helpe me God, through Jesus Christ.

This Oath shall not be made at the Consecration of an Archbishop.

Then the Archbishop shall move the Congregation present, to pray, saying thus to them.

BRethren, it is written in the Gospell of S. Luke, that our Sauiour Christ continued the whole night in prayer, or euer that he did chuse and send forth his twelue Apostles. It is written also in the Acts of the Apostles, that the Disciples which were at Antioch did fast and pray, or euer they layd hands vpon, or sent forth Paul and Barnabas. Let vs therefore, following the example of our Sauiour Christ and his Apostles, first fall to prayer, or that we admit and send forth this person presented vnto vs, to the worke whereunto we trust the holy Ghost hath called him.

And

And then shall be sayd the Letany, as afore in the order of Deacons.

And after this place, That it may please thée to illuminate all Bishops, &c. he shall say.

That it may please thée to blesse this our brother elected, and to send thy grace vpon him, that he may duely execute the office whereunto hee is called, to the edifying of thy Church, and to the honour, prayse, and glory of thy Name.

Answer.

We beseech thée to heare vs good Lord.

Concluding the Letany in the end, with this prayer.

ALmighty God, giuer of all good things, which by thy holy spirit hast appointed diuers orders of Ministers in thy Church, mercifully behold this thy seruant, now called to the worke and ministery of a Bishop, and replenish him so with the truth of thy doctrine, and innocency of life, that both by word and deed he may faithfully serue thee in this office, to the glory of thy Name, and profite of thy Congregation, through the merits of our Sauiour Iesus Christ, who liueth and reigneth with thée and the holy Ghost, world without end. Amen.

Then the Archbishop sitting in a chaire, shall say to him that is to bee consecrated.

BRother, for as much as holy Scripture, and the old Canons commandeth that we should not be hasty in laying on hands, and admitting of any person to the gouernement of the Congregation of Christ, which he hath purchased with no lesse price then the effusion of his owne blood: afore I admit you to this administration, whereunto you are called, I will examine you in certaine articles, to the end the Congregation present, may you haue a tryall and beare witnesse how yée be minded to behaue your life in the Church of God.

Are you perswaded that you be truely called to this ministration, according to the will of our Lord Iesus Christ, and the order of this Realme?

Answer.

I am so perswaded.

The Archbishop.

ARe you perswaded that the holy Scriptures containe sufficiently all doctrine, required of necessity for eternall saluation, through faith in Iesus Christ?

Christ: And are you determined with the same holy Scriptures, to instruct the people committed to your charge, and to teach or maintayne nothing as required of necessity to eternall saluation, but that you shall be perswaded may be concluded and proued by the same?

Answer.

I am so perswaded and determined by Gods grace.

The Archbishop.

WIll you then faithfully exercise your selfe in the sayd holy Scriptures, and call vpon God by prayer, for the true vnderstanding of the same, so as yée may be able by them to teach, and exhort with wholesome doctrine, and to withstand and conuince the gainesayers?

Answer.

I will so doe by the helpe of God.

The Archbishop.

BE you ready with all faithfull diligence to banish and driue away all erroneous and strange doctrine contrary to Gods word, and both priuately and openly to call vpon and to encourage others to the same?

Answer.

I am ready the Lord being my helper.

The Archbishop.

WIll you deny all vngodlinesse and worldly lusts, and liue soberly, righteously, and godly in this world, that you may shew your selfe in all things an example of good workes vnto others, that the aduersary may be ashamed, hauing nothing to lay against you?

Answer.

I will so doe, the Lord being my helper.

The Archbishop.

WIll you maintayne and set forward (as much as shall lye in you) quietnesse, peace, and loue among all men: and such as be vnquiet, disobedient, and criminous within your Diocesse, correct and punish according to such authority as yée haue by Gods word, and as to you shall be committed by the ordinance of this Realme?

Answer.

I will doe so by the helpe of God.

The Archbishop.

WIll you shew your selfe gentle, and be mercifull for Christs sake to poore and needy people, and to all strangers destitute of helpe?

Answer.

I will shew my selfe by Gods helpe.

The Consecration of Bishops.

The Archbishop.

ALmighty God our heauenly Father, who hath giuen you a good will to doe all these things: grant also vnto you strength and power to performe the same, that he accomplishing in you the good worke which hee hath begun, yée may be found perfect, and irreprehensible at the latter day, through Iesus Christ our Lord. Amen.

Then shall be sung or sayd, Come holy Ghost, &c.
As it is set out in the order of Priests.

That ended, the Archbishop shall say.

Lord heare our prayer.

Answer.

And let our cry come vnto thée.

¶ Let vs pray.



Almighty God, and most mercifull Father, which of thine infinite goodnesse hast giuen thy onely and most deare beloued Sonne Iesus Christ to be our Redœmer and Author of euerlasting life, who after that he had made perfect our Redemption by his death, and was ascended into heauen, powred downe his gifts abundantly vpon men, making some Apostles, some Prophets, some Euangelists, some Pastours and Doctours, to the edifying and making perfect his Congregation: grant we beseech thee, to this thy seruant such grace, that he may euermore be ready to spread abroad thy Gospell, and glad tydings of reconcilement to God, and to vse the authority giuen vnto him, not to destroy, but to saue, not to hurt, but to helpe: so that he, as a wise and faithfull seruant, giuing to thy family meate in due season, may at the last be receiued into ioy, through Iesu Christ our Lord, who with thée, and the holy Ghost, liueth and reigneth one God world without end. Amen.

Then the Archbishop and Bishops present, shall lay their hands upon the head of the elected Bishop, the Archbishop, saying.

TAke the holy Ghost, and remember that thou stirre vp the grace of God, which is in thée, by imposition of hands: for God hath not giuen vs the spirit of feare, but of power, and loue, and sobernesse.

Then the Archbishop shall deliver him the Bible, saying.

Giue

Giue héed vnto reading, exhortation, and doctrine. Thinke vpon these things contayned in this Booke. Be diligent in them, that the increase comming thereby, may be manifest vnto all men. Take héed vnto thy selfe, and vnto teaching, and be diligent in doing them: for by doing this, thou shalt saue thy selfe, and them that heare thée. Be to the flocke of Christ a shéepherd, not a Wolfe: féed them, deuoure them not: hold vp the weake, heale the sicke, bind together the broken, bring againe the outcasts, séeke the lost, be so mercifull, that yée be not too remisse: so minister discipline, that you forget not mercy, that when the chiefe shéepherd shall come, yée may receiue the immarcessible Crowne of glory, through Iesus Christ our Lord. Amen.

Then the Archbishop shall proceed to the Communion, with whom the new consecrated Bishop, with other shall also communicate. And for the last Collect immediatly before the Benediction, shall be sayd this prayer.

Most mercifull Father, wée beséech thée, to send downe vpon this thy seruant thy heauenly blessing, and so endue him with thy holy Spirit, that he preaching thy word, may not onely be earnest to reproue, beséech, and rebuke, with all patience and doctrine, but also may be, to such as beléeue, an wholesome example, in word, in conuersation, in loue, in faith, in chastitie, and puritie: that faithfully fulfilling his course, at the latter day hee may receiue the Crowne of righteousnesse, layd vp by the Lord the righteous Iudge, who liueth and reigneth, one God with the Father and the holy Ghost, world without end. Amen.

FINIS.